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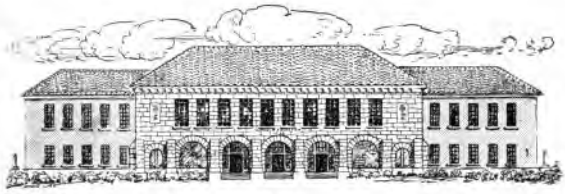

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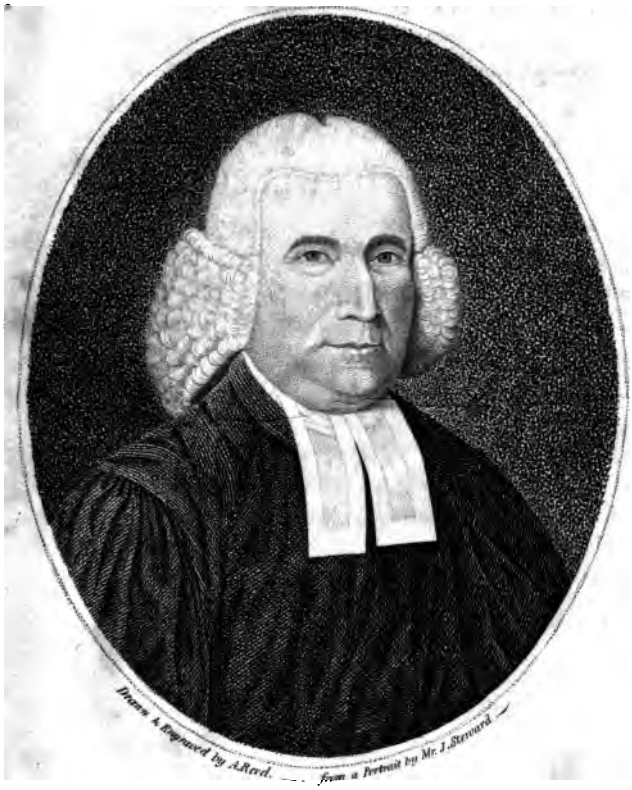

Rev. ELEAZAR WHEELOCK, D.D.

First President of Dartmouth College.

MEMOIRS

OF THE

Rev. ELEAZAR WHEELOCK, D. D.

Founder and President

OF

DARTMOUTH COLLEGE

AND

MOOR'S CHARITY SCHOOL;

WITH A SUMMARY HISTORY

OF THE

COLLEGE AND SCHOOL.

TO WHICH ARE ADDED,

COPIOUS EXTRACTS FROM DR. WHEELOCK'S

CORRESPONDENCE.

By DAVID M'CLURE, D. D. S. H. S.
Pastor of a Church in East Windsor, Con.

AND

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Pastor of the Church in Byfield, Mass.

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PREFACE.

TO be useful, Biography should bestow her commendations only on those, who are wise and good. The pages, which in strains of panegyric, celebrate the crimes of Conquerors, who are spreading carnage and misery through the nations, *kindle the sparks* of a similar ambition, and inflame the most malignant passions in the breast of the Reader.

To preserve from oblivion events and labors, which are deemed *beneficial* to society is the design of this volume. From early life cherishing the most cordial affection and profound veneration for DOCTOR WHEELOCK, we could not refuse our feeble aid to make him known to others. More conscious of the inconveniences and embarrassments, under which the subsequent pages were written, we are not less

affected than others with their defects and imperfections. Recoiling from criticism, we console ourselves with the sincerity and disinterestedness of our design. An aversion to apologies forbids us to say more. Should one person by the perusal of these pages be excited to cherish the spirit and imitate the example of Dr. Wheelock; should one person be made wiser, better, or happier, we should enjoy a rich reward.

The late period of publishing this Biography may not be less instructive to the Reader, or less honorable to the Subject. Some persons charm and dazzle their friends while they live; at death they are deplored; biographic sketches are published; their lives are read and forgotten. The excellencies of Dr. Wheelock were of another description. He will be tenderly remembered while any are alive, who ever knew him; his services will be gratefully recollected while civilization, science,

and religion, are dear to man. The present state of the public mind seems to invite this kind of publication. Within a few years "a mighty army" in Europe and America, have risen in the spirit of Dr. Wheelock, to spread the gospel among the heathen. The ministers of religion by their influence, their writings, their labors, have done much in the sacred cause. Merchants and other opulent friends to the cause of the Redeemer, have like Princes brought their silver and gold to the treasury of the Lord. Missionary Societies are incorporated; Colleges, and Theological Seminaries are founded; every considerable section of the globe is now visited by the Heralds of the Gospel; the darkest abodes of superstition and idolatry are enlightened by the beams of gospel grace. In such a day the Life of Dr. Wheelock appears, to encourage congenial spirits, to give an additional impulse to the public mind.

A great part of the materials for this work were furnished by DR. JOHN WHEELOCK, the successor of his Father in the Presidency of the College. No doubts concerning their authenticity can be entertained. The frontispiece was procured at his expence. The collection of letters in the Appendix may not be the least instructive, or entertaining part of the volume. Those of DR. WHEELOCK exhibit his amiable temper and christian spirit without any disguise or coloring. The candid Reader will recollect, that they were generally written in a crowd of business, in great haste, and without any idea of their publication. That these Memoirs may prove favorable to the interests of science and religion, is the devout wish and prayer of the Compilers.

DAVID M'CLURE.
ELIJAH PARISH.

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MEMOIRS

OF

DOCTOR WHEELOCK.

SECTION I.

HIS ANCESTORS—EDUCATION—SETTLEMENT AT LEBANON—ITINERATIONS—HIS COMPASSION TOWARDS THE INDIANS.

THE biographies of great and good men are justly ranked among the most useful writings of historians or divines. In the life of a good man we see the practicability of human virtues, their rich consolations, their engaging beauties, their divine rewards. In the examples of a good man, we are demonstratively taught the folly and wickedness of those, who object against self government, strict morality and christian piety. We see scripture purity in real life. In the examples of a good man, we learn the reasonableness and propriety of commands, exhortations and threatenings, to deter men from wickedness. In the experience of a good man, we learn, that the integrity of the upright will preserve them, that the just man may live by his faith, that to him who hath, more shall be given, and he shall have abundance. Every good man is a witness for God, that revelation is true.—

Every virtue and every act of duty in a good man, are a reproach to the wicked, powerfully tend to alarm their consciences, and persuade them to become christians.

It is a principle of our nature to become assimulated to the objects, which we contemplate. Familiar converse with objects, great and sublime, elevate the mind; familiarity with objects mean and low renders the mind base and vulgar. Hence memoirs of persons, who were great, and good, and wise, are read with advantage, their lives are in a sort renewed, their temper and actions impressed on the mind, and are powerful incitements to moral excellence. This species of writing is not the least useful part of the sacred scriptures. The book of God is enriched by numerous sketches of biography. What youth ever read the life of Joseph without feeling his mind fortified against temptation, and animated in christian duty? What real patriot ever read the life of Moses without being comforted and encouraged in the laborious services of public office? What gospel minister ever read the memoirs of St. Paul, his perils and multiplied labors, without being stimulated to go and do likewise?

The view of wicked men, pursuing their devious courses, is like the prospect of a dismal wilderness or a stormy ocean; all is confusion and wild destruction, danger, uproar and chaos. But a holy life is the "high way" of felicity, the path of glory. The land of promise opens, the river of life waters the pleasant fields, the gardens are forever decked with flowers and fruits, the inhabitants are blest.

The reverend Doctor WHEELOCK was born in Windham, Connecticut, April, 1711, and died at Dartmouth College, in Hanover, New-

hampshire, April 24th, 1779, aged 68 years. Few have accomplished more for the benefit of mankind, than this great and good man.

By the favor of heaven, on his individual exertions, he established a charitable institution, for the purpose of christianizing the Indians in North America, and bringing them to the knowledge of civilized life. By this means, those wandering children of depraved nature, have been illuminated with science and religion. Before his death he had the satisfaction to see Dartmouth College established by his persevering enterprize, on a permanent foundation, and a prospect of its increasing and extensive utility.

The plans and labors, he devised and prosecuted, the discouragements he surmounted, his unwearied perseverance, generous philanthropy, and pious zeal, will be exhibited in the course of these memoirs.

The ancestors of Doctor Wheelock were respectable. His great-grandfather, Mr. Ralph Wheelock, was born in Shropshire in England, in the year 1600. He was educated at Clare Hall, in Cambridge University, and became an eminent preacher of the gospel. With thousands of pious people, he suffered persecution for nonconformity to the established religion. He therefore, at the age of thirty seven years, determined on a removal to New England. The ship in which he embarked was once driven back by tempests, the voyage was long and distressing. While at sea his lady was delivered of a daughter. On his arrival, he settled in the town of Dedham, Massachusetts, thence he afterwards removed to Medfield, which was originally a part of Dedham. He became one of the principal proprietors of Medfield, where several of his numerous descendents now reside on land of their

ancestor. He declined taking the charge of any particular church, but preached occasionally in Medfield and the adjacent newformed settlements. The residue of his life he passed in various useful labors, and principally in the instruction of youth. He was a wise counsellor in civil and ecclesiastical matters; such abilities and piety as he possessed, were much needed and employed in the infancy of the country. He lived to a good old age, universally beloved and respected, and deceased Nov. 1683, in the eighty fourth year of his age.

The Doctor's grandfather, Mr. Eleazar Wheelock of Medfield, afterwards removed to Mendon. In him were united the character of the christian and the soldier. He commanded a corps of cavalry, and was very successful in repelling the irruptions of the Indians upon the new settlements; and became extensively known and feared by those sons of violence and murder. He treated them with great kindness and humanity in peace, and frequently joining them in the chase, he reconnoitred the country, and discovered their retreats. During the war with the Indians his house in Mendon was converted into a garrison, to which the settlers in the vicinity resorted for safety. It was several times besieged and in imminent danger, but providentially preserved. *(a)**

The Doctor's father, Mr. Ralph Wheelock, removed in early life to Windham, Connecticut, and married Miss Ruth Huntington, daughter of Mr. Christopher Huntington, of Norwich. He was an officer of the church in Windham, a respectable farmer, universally esteemed for his hospitality, his piety and the virtues that adorn the christian profession.

The Doctor being an only son, and discovering at an early age a lively genius, a taste for

* See appendix.

learning, with a very amiable and friendly disposition, was placed by his father under the best instructors, that could then be obtained. His grandfather, for whom he was named, left him a handsome legacy, for defraying the expenses of his public education. About the age of sixteen, while qualifying himself for admission to college, it pleased God to impress his mind with serious concern for his salvation. After earnest, prayerful enquiry, he was enlightened and comforted with that hope in the Saviour, which afterwards proved the animating spring of his exertions to qualify himself for usefulness, and his abundant labors to promote the best interest of mankind. He entered on his collegiate course, with a resolution to devote himself to the work of the gospel ministry. He was educated at Yale college, under the direction of the Honorable Rector Williams, who was a gentleman of eminent wisdom, learning and piety. His proficiency in study and his exemplary deportment, engaged the notice and esteem of the Rector and Instructors, and the love of the students. He, and his brother in law, the late Rev. Doctor Pomroy of Hebron, in Connecticut, were the first who received the interest of the legacy, generously given by the Rev. Dean Berkley, to be awarded annually to the best classic scholars of the senior class. He was graduated in 1733.

Soon after leaving college he commenced a preacher, and after giving a negative to a call from a town on Long Island, to settle in the ministry, he soon received a unanimous invitation from the second society in Lebanon, Connecticut, with which he complied.

Soon after his settlement it pleased God to favor New England generally, and many places in the middle and southern colonies, with wonder-

ful effusions of the holy spirit. This great work seemed first to commence in Northampton under the pastoral care of the Rev. Jonathan Edwards. Mr. Wheelock's congregation partook largely of that divine visitation, to the great joy of their pastor. From experience of grace in his own heart, and his knowledge of its effects on others, he became an excellent casuist and skilful guide of souls. The duties of the pulpit were, to him, delightful. That remarkable revival of religion through the land, about the year 1740, and succeeding years, animated him to the performance of great and astonishing labors in the gospel. He preached almost daily, either at home or in his travels, to numerous, attentive, solemn audiences. In those assemblies, while some opposed the surprising work, others were crying out with terror, under alarming views of divine wrath; while some earnestly supplicated mercy; others expressed by the serenity of their countenances the ardor of their love, their inward peace, and joy in the God of their salvation. He was wise and skilful in his addresses to each class of hearers, and gave to every one a word in due season. Distant towns called for his assistance, and in compliance with their requests he often left his people and itinerated through the country, preaching wherever invited. The word dispensed by him was mighty to awaken and convince the ignorant and secure, to conduct enquiring souls to Christ, to detect the erroneous, and to establish believers in their holy faith. Many pious and zealous ministers united with him in carrying on that great work, and God abundantly blessed their labors. He was warmly attached to the celebrated Rev. Mr. Whitefield; and was fired with a kindred zeal for God and the salvation of men.

Mr. Wheelock's house, while he was there, was the daily resort of persons under solemn religious impressions, to whom he dispensed the word of life. In his public and private instructions they hung on his lips with ardent attention. Mr. Wheelock was a favored instrument in the hands of God of gathering many souls to Christ, who, are now his joy and crown. *(b)*

Towards the close of this uncommon work, some enthusiastic and unlearned teachers and exhorters arose, who, lead many astray and set up societies, denominated *Separatists.* Mr. Wheelock, with other able leaders in the work of God, opposed this wild torrent of delusion, which threatened the peace and edification of the churches. They were successful in reclaiming many, who had deserted their duty. The good effects of his wisdom appeared conspicuous among his own people, who universally discountenanced the pretensions and errors of the *Separatists,* and continued united in great peace and love. *(c)*

While he, with fidelity and success, fulfilled the duties of a pastor, he became anxious to employ himself in a more extensive field, for which his enlarged, benevolent mind was qualified. The religious attention of his people declining, and his labors being not so constantly demanded, by his people, he was desirous that the time, which might be spared from them, should be devoted to the more extensive advancement of the Redeemer's cause. The unhappy and neglected tribes of Indians, in New England, and others more numerous on our northern and western borders, engaged his attention. He thought and felt, that as a christian community, we had shamefully, and criminally neglected proper endeavors to reclaim them from barbarous ignorance and vice, and lead them to a knowledge of God and his Messiah.

SECTION II.

SAMPSON OCCUM—MR. WHEELOCK'S MOTIVES IN UNDERTAKING HIS INDIAN SCHOOL—PLAN OF A SCHOOL.

ABOUT this time Sampson Occum, a serious Indian youth, visited Mr. Wheelock, and solicited instruction, which was gladly and freely bestowed. He afterwards became a celebrated preacher in America and Great Britain. He was of the Mohegan nation, and born a pagan. Living in the vicinity of the English, he, in 1741, at the age of eighteen, became acquainted with the christian religion, forsook the vices of his countrymen, and became devout and zealous. He was deeply affected by the deplorable ignorance and vices of the Indians, and was industrious in qualifying himself to teach and reform them. Mr. Wheelock had, previous to this time, opened a school for the instruction of a small number, whom he received into his family, with a few English youth, preparing for admission into college. He very willingly received young Occum into his school, where he continued about three years. He was likewise one year with the Rev. Mr. Pomroy, pursuing the study of the English, Latin and Greek languages, during which time he also attained some acquaintance with the Hebrew. It was at first designed that he should complete his education at college, but want of health, first affecting his eyes, compelled him to desist for a season, and finally to relinquish the plan. The Hon. London Board of Commissioners in Boston, assisted in supporting the expense of his education. He pursued his studies, as his health permitted, and was, occasionally, very useful as a school master, and

teacher among the Montauk Indians, on Long Island, and elsewhere. He brought them off from a fanatic wildness, into which they had fallen, by means of zealous exhorters from New England. It is believed he was instrumental in the salvation of many.

Having attended a considerable time to the study of theology, and made sufficient proficiency, he was examined by the Rev. Association of Windham county, in Connecticut, and by them licenced to preach. Afterwards, in 1759, he was ordained to the work of the gospel ministry by the Rev. Suffolk Presbytery, on Long Island, to be employed on a mission to the Mohawk and Oneida Indians.

Mr. Wheelock considered Occum a specimen of what might be accomplished in forming the minds of the heathen, and was encouraged to proceed in the work proposed. Various motives induced him to encounter his arduous and benevolent undertaking. The following were in his view very important: as the brethren of the human race, christians are under obligations to spread the gospel among the heathen; because it is a treasure committed to them by Jesus Christ, to be communicated to all, where they may have access. It is the command of the great Redeemer to his first ministers, to go into all the world and teach all nations, which is still in force; and because God had manifested his displeasure against us, for our neglect of the heathen, by suffering them, almost from the first settlement of New England, to be dreadful scourges; that not only the obligations of religion, but pity for their miserable condition, as to the comforts of this life, should be a powerful motive to draw our attention to their welfare and clear ourselves of public guilt. A gen-

erous spirit of patriotism also had its influence; he conceived that they might, by adopting our manners, become good subjects of our government; that the least expensive and most efficacious method to make them peaceable neighbors, was to form a friendly connection with them, by educating their children in the principles of the christian religion, and teaching them the arts of civil life; that to christianize the heathen was a condition attached to the royal charters of the colonies, and promised by our fathers. "But that which was of greatest weight," to use his own words, "and should powerfully excite "and persuade us hereto, is the many com- "mands, strong motives, precious promises, and "tremendous threatenings, which fill so great a "part of the sacred pages, and are so perfectly "calculated to awaken all our powers, to spread "the knowledge of the only true God and Sa- "viour, and make it as extensive and common "as possible."

Other considerations had their influence with him, particularly as has been hinted, his want of such extensive fields for industry and success in his ministry, as he wished. Although his ministrations had been divinely blest to many souls, yet the bounds of a small parish were too confined; and ordinary labors, too limited, for his active and ardent mind. In the forests of America, over which numerous tribes of Indians were scattered, on the north, the west and the south, he discovered a glorious range for labor; and with ardor, and apostolic zeal, he entered on the important work. *(d)*

Before this much had been done, by pious and charitable individuals and societies, to christianize the heathen, by sending among them English missionaries. But the difficulty in learning their

several barbarous languages, or of communicating, by means of interpreters, intellectual and spiritual knowledge, to the barren minds of savages, the suspicions they entertained, that white people in all their proposals, had a design to enslave them or obtain their lands; these, with the vices of the white people on their borders, who had divested themselves of the restraints of government and religion, and had greatly corrupted the minds and morals of the Indians, exhibited discouraging prospects of accomplishing any thing very effectual among them by any common means.

To devise the best method of evangelizing the heathen, he had long engaged his thoughts. He conceived and adopted a plan, which was new and till then never attempted. It was to persuade Indian parents to send their children to him, and in this manner remove them entirely from all connection with their countrymen; and in the period of their lives, when impressions are most lasting, to instruct them in the principles of learning, the christian religion, and the arts of civilized life. By keeping them a number of years, under those advantages, and until they should be qualified to teach their brethren, he hoped to form them to such habits, as would effectually secure them from degenerating into the idle, wandering, and vicious manners of their own nation. He wished, so far as practicable, to make them equal to English youth in every useful and virtuous accomplishment, and rouse in them an emulation to persevere. His plan comprehended the education of female children, either by placing them in pious families, or under the care of a skilful governess, to be instructed in domestic business and other accomplishments adapted to their sex. The united example of both form-

ed on the model of a religious English education, on their return to their own country, he rationally thought would have a powerful and happy influence in bringing their savage brethren to the same habits of life. *(e)*

It was his purpose also to educate a number of promising English youth, who would devote themselves to the service of the Redeemer, in the capacity of missionaries. He humbly besought counsel of God, and was encouraged to believe that his design was conformable to the divine will. He communicated his views to several of his christian friends and brethren in the ministry; they applauded his benevolence, but seemed generally inclined to dissuade him from the attempt, as they saw no means of accomplishing his purpose. Some, however, gave him assurances of their aid.

Mr. Wheelock's family, at this time, was young and increasing, and the pittance of salary on which he settled was inadequate to its support. He was obliged to draw assistance from the patrimony left him by his honored father.

As Doctor Wheelock was but partially supported by his people; he, therefore, inferred that they were entitled only to a corresponding part of his time and labors. From the same cause other ministers of the gospel have found themselves in the same unpleasant, discouraging dilemma. The want of honesty and fidelity on the part of their people, has induced them to exchange their study for the field, to hear the mirth of their reapers, instead of the songs of Zion, where christians meet to praise and pray; to toil with oxen, instead of listening with delight to the sublime strains of Isaiah, or the wonderful visions of St. John, revealed in the caverns of Patmos. Others engage in those philosophic or

literary pursuits, which materially interfere with their labors for their people, which abate their ministerial zeal, and weaken the force of labors, which are performed. Their situation is afflicting, and it becometh them to be vastly cautious, lest they be found unfaithful stewards of Jesus Christ. When things come to such a crisis, somewhat is dangerously wrong in the pastor or people. When a minister, like Mr. Wheelock, who understands the principles of moral obligations, and of commutative justice, who has an habitual and awful sense of his duty, as an ambassador of heaven ; when such a person deliberately presumes to deprive his people of half, or any other proportion of his services, it is high time for them to be alarmed ; it is time for them to make solemn scrutiny ; it is time for them to examine their treatment of their minister. Has he approved himself to their consciences, as an honest man ; has he appeared to love his ministerial work ; has he manifested an unfeigned affection for them, a religious solicitude for their salvation ; a cheerful readiness to promote their spiritual improvement? Will they not then be jealous of themselves ?

Have ye, oh neglected people, faithfully observed your engagements to your pastor? or have ye muzzled the mouth of the ox, while he was treading out the corn ? You are not merely abusing your minister, dissolving the bonds of his obligations to you, and justifying him in deserting your service, and neglecting your immortal interests ; but you are bringing a spiritual famine upon your church, upon your dear children, and your own souls. You are extinguishing the light, ready to shine upon you, and freezing the heart glowing with zeal for your salvation ; you are striking with a fatal palsy the hand, which

would be exerted for your endless felicity; you are sealing the lips which would proclaim pardon and eternal life. Like Ananias and Saphira to save for yourselves a miserable pittance, which you had professedly devoted to the gospel, you are increasing the danger of your everlasting destruction; you are depriving yourselves in part of the very means of salvation. Having suppressed a portion of your religious instructions, will God probably bless those which are continued? They are, it may be supposed, less skilfully directed; coming from a heart enfeebled with great discouragements, they are delivered with less pathos, they strike the hearers with less energy. But were the preacher's courage invincible, and his zeal for your spiritual welfare undiminished; were *all* his powers, all his time and talents still devoted to your service; yet if you be unfaithful to him, will God bless those labors? Will he bless sermons and sacraments, enjoyed by unfaithfulness and fraud? Will he be honored, or will he save you by those public solemnities, obtained by insincerity, and which, therefore, cost you little or nothing?

Dr. Wheelock resolved to devote a part of his time and property to the design of *evangelizing* the Indians, placing confidence in God, in whose hands are the hearts of all men, that he would afford sufficient aid, and raise up generous benefactors to assist him in this work. He used to say, that there always are pious and liberal persons blessed by God with ability, who are waiting for opportunities to distribute their wealth, in the manner best adapted to promote the glory of God in the salvation of men; and that he doubted not, the charitable institution, he was about to organize, would excite the liberality of many. *(f)*

SECTION III.

THE PROGRESS OF THE INDIAN SCHOOL—BENEFACTORS—MR. MOOR—WAR WITH FRANCE—SIR WILLIAM JOHNSON—JOSEPH BRANT—MR. C. J. SMITH—DESCRIPTION OF SAVAGE LIFE—REGULATION AND INSTRUCTION OF THE SCHOOL.

ON the eighteenth day of December, 1754, arrived John Pumpshire in the fourteenth, and Jacob Woolley in the eleventh year of his age, two Indian boys of the Delaware nation. They were sent, at the request of Mr. Wheelock, by the Rev. John Brainerd, missionary to the Indians in New-Jersey. Considering their ignorance of our language, they made as great proficiency in learning as the English boys in the same school. In two years, they became well acquainted with the English language, writing and common arithmetic, and acquired considerable knowledge of the Latin and Greek. Their health, particularly Pumpshire's, began rapidly to decline. This was attributed to the sudden change of diet and mode of living, with the sedentary employment to which they had been such total strangers. Pumpshire returned to his country and did not long survive.* Woolley appeared to be a sprightly and promising youth, and was entered at New-Jersey college to complete his education. At Mr. Wheelock's request, Mr. Brainerd sent him two other lads of the same nation; Joseph Woolley and Hezekiah Calvin.

While these attempts were making, the school attracted the notice of many. Subscriptions

* On this event, Mr. Wheelock remarks in his narrative, "The decline and death of this youth, was an instructive scene to me, and convinced me more fully of the necessity of special care respecting their diet, and that more exercise was necessary for them, especially at their first coming to a full table."

were opened and circulated among the pious and charitable, and the sum of five hundred pounds, lawful money, was soon raised towards a fund for its support. The Honorable Scotch Commissioners in Boston and the vicinity, were the first public society, which gave their influence and aid to these benevolent labors of Dr. Wheelock. After examining his plan of procedure, they, in May 1763, passed a vote desiring him to send David Fowler, an Indian scholar, with Mr. Occum to the Oneidies, and if practicable, to bring three boys to be put to school at Lebanon. They voted twenty pounds for the present, and desired Mr. Wheelock to inform their treasurer, when this was expended. Fowler and Occum were successful; after a journey of a thousand miles, the former returned with three Indian lads. These were very soon as cheerful and "happy as if they had been at home." Constant care was taken, that their feelings might not be wounded. His maxim with the natives was that those, who take the direction of others' children, should treat them as their own. So they treat the captives whom they adopt. This parental style of government was not only agreeable to Dr. Wheelock, but absolutely necessary to the existence of his school. While other teachers appeared before their pupils as scrupulous legislators or stern judges, he was always the gentle and affectionate father of his tawny family. Had he adopted a different manner, jealousy, alienation, and desertion would have followed. His scholars would have sought their native forests, and those kindnesses received from their parents, which they consider necessary to fidelity and uprightness.

In November following, the "Great and General Court of Massachusetts became the patrons

of Dr. Wheelock. So established was his integrity; so wise were his arrangements; so evidently noble and excellent his undertaking, that the most respectable legislators on the continent honored themselves by assisting him in his labors. The province of Massachusetts voted "that Dr. Wheelock should be allowed to take under his care six children of the Six Nations," and they would bear the expense of their "education, clothing and boarding for one year." These were obtained and admitted into the school.

About this time Mr. Wheelock invited the following gentlemen to associate with him and undertake in trust to manage the concerns of his Indian school; viz. Elisha Williams, Esq. late Rector of Yale College, and the Rev. Messrs. Samuel Mosely, of Windham, and Benjamin Pomroy, of Hebron. They readily accepted the invitation, and subscribed a covenant to that effect. In the infancy of the school, Mr. Joshua Moor, a respectable farmer in Mansfield, made the first considerable donation to it. It consisted of a convenient tenement for a school house, and about two acres of land contiguous to Mr. Wheelock's mansion; and in honor of the donor, the institution was named *Moor's Indian Charity School.*

As the property of the school increased considerably, from the generosity of its friends, and as it was probable, that it would enjoy extensive patronage, it was thought best, by gentlemen of the law, that an act of incorporation should be obtained. Measures were accordingly pursued to obtain a charter from England, and also from the Governor of Connecticut; but the commencement of war between England and

France, in which the colonies were deeply involved, rendered the design unpopular, and the attempt unsuccessful. The greater part of the Indians united with the French of Canada, and spread desolation on the frontiers. The army of Gen. Braddock was defeated, and for a season the enemy triumphed. The school, however, in this season of distress increased, "and such," Mr. Wheelock observes, "was the orderly and "good behavior of the Indian boys, through the "blessing of God on instruction and discipline, "that enemies could find but little or nothing "that was true, wherewith they might reproach "the design." Several of Mr. Wheelock's friends, who were enraged at the horrid barbarities, committed by the Indians upon the defenceless inhabitants on the frontiers, advised him to abandon his object. His persevering zeal to promote their salvation was not in any measure damped, but rather animated by these apparent discouragements. He was persuaded that the most effectual method to bring them to a friendly and perpetual alliance, was to conciliate them by kindness, and bind them to us by kind offices. His wisdom and foresight have been manifested by subsequent facts. Those tribes, among whom his missionaries and school masters had mostly labored, were friendly to the colonies, and generally observed neutrality in the wars with the French, and since, in the late revolutionary wars with Great Britain.

Great was the faith and charity of the pious founder of the school, during the distressing war, of the French and Indians, and heaven smiled on his unshaken perseverance. In that dark period, the infant institution found many able friends, whose zeal for the glory of God, in the conversion of the heathen, triumphed over that

resentment and revenge, which the natural heart was ready to indulge. At that time, some openly opposed the school, others labored by secret arts to destroy its credit.

When the war closed, in 1763, the threatening cloud dispersed. The hearts of the liberal were opened, and donations flowed in from various quarters. The number of Indian youth in the school, from the Mohawks, the Delawares, Mohegan and Narragansetts, soon increased to twelve. Seven Indian girls from those nations, were also received and placed in good families, in the vicinity, where they were taught domestic business, instructed in reading and writing.

Sir William Johnson, superintendant of Indian affairs in North America, was very friendly to the designs of Mr. Wheelock, and at his request, sent to the school at various times, several boys of the Mohawks, to be instructed. One of these was, the since, celebrated Joseph Brant, who, after receiving his education, was particularly noticed by Sir William, and employed by him in public business. He has been very useful in advancing the civilization of his countrymen, and for a long time past has been a military officer, of extensive influence among the Indians in Upper Canada. The expense of clothing so many naked youth from the wilderness, their board, their instructors, and persons to take the immediate oversight of them, was unavoidably great, notwithstanding the most careful economy. Mr. Wheelock was indefatigable in labor. He repeatedly journeyed through the neighboring colonies, soliciting benefactions of the liberal; his success often exceeded his most sanguine expectations, and excited his grateful acknowledgments to heaven. He generously gave all the expenses of his journey, his

own time and labor. In the term of eight years from his commencing the education of Indians, as a chief object, his expenditures amounted to two thousand five hundred and sixteen dollars, and his receipts, in donations, to two thousand two hundred and sixty two dollars.

In June, 1763, Mr. Charles Jeffrey Smith, of Long Island, was ordained to the work of the gospel ministry at Lebanon, with a view to his performing a mission to remote tribes of Indians. Mr. Smith was a worthy, pious young gentleman, zealous in religion, compassionate to the heathen, and of an accomplished education. He possessed a handsome estate and devoted a large proportion of it to charitable uses. He had itinerated some time, as a preacher, among the poor and destitute settlements in the southern colonies. He was successful, particularly in Virginia, in bringing the wretched children of Africa to the knowledge of Christ. He was universally respected for amiable manners, great benevolence, and popular talents as a preacher. The hostile disposition of some of the Indians for a time delayed his mission. At his ordination Mr. Wheelock preached a sermon from Isaiah ii. 2d and 3d. *And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* His sermon was afterwards printed in Edinburgh, and also in London. Its leading sentiment is deduced from the obligations of christians, to

make the Redeemer known among the heathen. The doctrine of it is, *That the manifestation of Jesus Christ, among the heathen, will powerfully and effectually, draw them unto him.* This doctrine is illustrated by shewing, how Christ is to be made known, in order to win the nations to him; that this is the divinely appointed means of gathering the heathen to Christ; and that all who are thus brought to Christ, come most freely. In the application of the discourse, he exhibits many weighty and forcible considerations, to awaken the attention, and animate the exertions of Christians to this great duty. Among others he endeavours to excite compassion, for their miserable condition in this life, and gives the following just and truly characteristic description of the wretchedness of savage life; a description which probably equals, if it does not excel, any which has been given in so short a compass: "I may also add, that their wretched "outward condition should move our compas- "sions towards them. Half naked, and almost "starved a great part of their time; without "any habitations, which are a suitable defence, "from the cold or storm; accommodated only "with a matt of flags or bulrushes to lodge "upon; a kettle, a wooden dish, and a wooden "spoon or two. And if I omit any thing in "their inventory, it is neither in weight or bulk "so much, that it may not, when the covering "of their habitation is also added, be easily "transported by one or two of their females, to "a distant place, by a spring of water, or near "some hideous swamp, where they may be plen- "tifully supplied with materials for their low "manufactures, and to which their hunters may "make their retreat from their distant rambles. "Strangers to the sweets of friendship, and all

"the emoluments of science, immersed amidst "scenes of cruelty and blood, they have nothing "noble or worthy the rational creature to enter- "tain and feast themselves and one another with, "in a social way. Can we think of this wretch- "ed state of our fellow men, and feel no com- "passion moving towards them? Or can we "think much of a little expense, to turn such "habitations of cruelty into dwelling places of "righteousness, and little sanctuaries where the "true God may be worshipped in spirit and "truth, instead of sacrifices to devils?"

These people are sunk into a much more savage state of society than their supposed ancestors in Asia. Since the proximity of the two continents at Behring's strait has been known, it has been generally believed, that the original inhabitants of America emigrated from Asia. Other circumstances are more conclusive evidence of the fact. The eastern side of America was less populous than the western. This has been attested for ages by many writers on the subject. A natural result from the first settlements being formed in the west.

The traditions of our savages, as far as the nature of the case admits, establish the same fact. They proclaim their wanderings from the west. When you ask the Indians of Carolina whence their forefathers came, they point to the westward, and say, "Where the sun sleeps, thence our forefathers came." The tribes on this side the Mississippi, assert that they came from the west, northwest or south. The Natches say, that once they dwelt in the south west, "under the sun." The Chikkasahs, the Six Nations, the Mahicanni, and the tribes of New England, say they came from the westward. These last say, that in the south west is the court of the

Great God, Cawtantowwit. In the south west are the spirits of their forefathers. To the south west go their own spirits, when they die. From the south west came their corn and beans, from the fields of the great God, Cawtantowwit.* Similar traditions of the Toltecas and Mexicans, support the opinion of their Asiatic origin.

The Illinois and the Miamis say, they "came from the borders of the sea, very distant to the west."

In this continent are found the languages of Asia. The language of Mexico may be traced to the languages of the Persians, the Curdic, the Arabs, the Tartars, the Vogoulitchi, whence also are derived considerable portions of the numerous languages, derived from the Delaware stock, the Six Nations, the Cherokees, the Creeks, the Chikkasahs, the Choktaws, and many other tribes in North and South America.† Strong resemblances are also found between several American languages and those of China and Japan. The languages of Caucasus and Tartary, are discovered in America, and though less affinity is sometimes found between languages of America, radically the same, than between those in Asia, radically the same, this only proves, that the American tribes have been longer separated than those of Asia, or what, perhaps has had more influence, that their greater change of place, novelty of situation, and difference in style of living, have introduced a more rapid change of language. It is a fact, worthy of attention, that but *one radical language* has been discovered, by extensive researches, either in America or the old world.

* Roger Williams.

† See "New Views of the origin of the tribes and nations of America, by B. S. Barton, M. D." an excellent work.

To support the Asiatic origin of our Savages, the ancient forts and mounds of the western country, bring in their united testimony. These are less frequent on the Atlantic, than to the west of our high range of mountains. This indicates their erection to have been by a people from the westward. What vastly corroborates this opinion is, that forts and mounds of similar construction and apparent design, are scattered over the northern part of Asia. These mighty labors of other times, in Asia and America, whose origin and use have baffled the enquiries of philosophers, were probably performed by the same people.*

In 1764, the school consisted of about thirty scholars, of whom about one half were Indians; the residue were either independent English youth, or those who were preparing for Indian missions, and dependant either in part, or wholly, on the funds of the school, for the expense of their education. Religious, faithful and learned masters were employed, from time to time, for the school.

The Indian boys were accommodated in a part of the house given by Mr. Moor, and furnished with proper lodging, diet, and other necessaries, by persons employed for the purpose. The school house was nigh Mr. Wheelock's dwelling, in the hall of which, the students and their instructors, attended morning and evening prayers.

The following is a general description of the manner of conducting the school. "The stu-
"dents were obliged to be decently dressed, and
"ready to attend prayers, before sunrise, in the
"fall and winter, and at six o'clock in the sum-
"mer. A portion of scripture was read by se-
"veral of the seniors of them; and those who

* Rev. Mr. Harris' Tour to the Ohio.

"were able answered a question in the *Assem-*
"*bly's Catechism;* some explanatory questions
"were asked them upon it, and answers ex-
"pounded to them. After prayers, a short time
"was allowed for their diversion, and the school
"began with prayer at nine o'clock, and ended
"at twelve; began at two and ended at five
"o'clock with prayer. Evening prayers were at-
"tended before day light was gone. Afterwards
"they applied to their studies. They attended
"public worship, and had pews devoted to their
"use in the house of God. On the Lord's day
"morning, and between and after the meetings,
"the master, or some one to whom they would
"submit, attended them, to inspect their beha-
"viour, hear them read, catechise and discourse
"to them. And once or twice a week they
"heard a discourse, delivered by Mr. Wheelock,
"calculated for their capacities, upon the most
"important and interesting subjects."*

Such a number of youth, taken from the midst of savage life, attending with decency and devotion upon the duties of religion, was a new and pleasing spectacle. The progress of his "Indian children," as he used to call them, in learning and good manners, was, for Mr. Wheelock, a favorite topic of conversation, at home and abroad. He loved them and bore them daily on his heart to the throne of grace. Their tempers were generally docile and pleasant, their behaviour agreeable, and their diligence and progress in learning exceeded expectation. At first, some of them discovered their savage cruelty of disposition, in their torturing animals for amusement; but by means of reproof and instruction, they soon became sensible of the impropriety and evil of such practices.

* First Narrative of the Rise and Progress of the School.

SECTION IV.

BOARD OF CORRESPONDENTS ERECTED—DONATIONS FROM GREAT BRITAIN—SCHOOL MASTERS—MR. KIRKLAND'S MISSION TO THE SENECAS—MR. OCCUM.

IN consequence of application, Mr. Wheelock, in 1764, received from the Hon. *Society in Scotland, for propagating Christian knowledge*, the following commission for a Board of Correspondents with that society, designed to assist in promoting the objects of Moor's Indian Charity School.

"The committee of directors of the society in "Scotland, for propagating christian knowledge, "in virtue of the powers granted to them, by "the general meeting of said society, and agree- "ably to a particular appointment of the gene- "ral meeting, held upon the twenty fourth day "of November last. Taking under their consi- "deration, the signal success, with which it has "pleased God Almighty to bless the British "arms, in North America, during the late war; "and that Providence thereby, presents a favor- "able opportunity, and calls upon them to im- "prove it for enlarging and promoting the king- "dom of Christ, in those dark places of the "earth, that are full of the habitations of cruel- "ty. And it having been represented to them, "by Mr. Eleazar Wheelock, teacher of an In- "dian charity school, at Lebanon, in the colony "of Connecticut, in New England, that several "well disposed persons there, would gladly con- "tribute to further the above design, conforma- "bly to a petition transmitted to said society:

"Do therefore nominate and appoint the fol- "lowing persons, viz. Jonathan Huntington, "Esq. of Windham, Elisha Sheldon, Esq. of

" Litchfield, Mr. Samuel Huntington, attorney " at law, in Norwich, the Rev. Messrs. Solo- " mon Williams, of Lebanon, Joseph Fisk, of " Stonington, Nathaniel Eells, of Stonington, " William Gaylord, of Norwalk, Samuel Mosely, " of Windham, Eleazar Wheelock, of Lebanon, " Benjamin Pomroy, of Hebron, Richard Salter, " of Mansfield, Nathaniel Whitaker, of Nor- " wich, and David Jewett, of New London, as " their correspondents in the Colony of Con- " necticut aforesaid; authorizing them to re- " ceive donations from well disposed persons, " and to employ the same for promoting chris- " tian knowledge, in such manner as shall be " directed by the donors, and failing such di- " rection, to devise schemes for propagating our " holy religion among the Indians, and to carry " them into execution. They, the said corres- " pondents, always, from time to time, acquaint- " ing this society with their proceedings. And " the said Committee of Directors hereby de- " clare, that they will, so far as circumstances " permit, give all due encouragement towards " forwarding and promoting the endeavours of " their correspondents.

" And they hereby empower their said corres- " pondents to appoint the time and place of " their meetings, to choose their Præses, Treas- " urer, Secretary, Accomptant, Comptroller, " Clerk, and other officers, and to do every thing " else, necessary for carrying this laudable pur- " pose into execution. And they likewise re- " commend it to their said correspondents, to " transmit the names of such other persons, as " they judge proper, to be added to their board, " that the said Society may send them commis- " sions, to the effect above mentioned.

" Given under the common seal of the said so-

"ciety, and signed by the Præses of the Com-
"mittee of Directors, and Clerk of the Society,
"at Edinburgh, the thirteenth day of March,
"in the year of our Lord, one thousand seven
"hundred and sixty four."

"JAMES SMOLLET, *Præses.*"
"ALEXANDER STEVENSON, *Clerk.*"

Two years previous to the foregoing commission, several ministers of the gospel, living in the vicinity of Mr. Wheelock, published to the world, a recommendatory letter of his design, expressing their willingness to promote "the noble and charitable undertaking." *(g)*

Although Mr. Wheelock began the charitable business at his own risk, numerous, generous benefactors, and some public bodies, soon appeared to assist him in carrying it on. The Hon. Legislature of Connecticut, recommended a contribution in all the congregations throughout the colony. As early as 1761, the Hon. Scotch Commissioners, in Boston, patronized the design, and directed that three Indian boys, might be supported at the school for a season, at their expense. The General Assembly of the Province of Massachusetts also, the same year, granted the avails of a generous legacy, given by Sir Peter Warren, towards the support of six children of the Six Nations, at said school. The General Assembly of New Hampshire, made a handsome donation to promote the design. The Hon. London Commissioners, in Boston, made several grants for the same purpose. Contributions were sent in, from various christian congregations, and smaller societies in the neighboring colonies.

Were it possible, respect to the individual benefactors of the school, would demand an

honorable mention of all their names. Its friends and patrons were found among all orders and conditions of people. While some favored it with their mite, others gave of their abundance. The friends of the Redeemer, and the souls of men, who promoted the generous charity, and encouraged its benevolent founder, have, in heaven, received the glorious reward of their works, done for Christ upon earth.* But few of them are now living.

The fame of the Indian school having reached Great Britain; he, in whose hands are the hearts of all men, disposed many of the pious and worthy, to contribute to the furtherance of the design. The Right Hon. the Marquis of Lothian, in 1762, sent Mr. Wheelock a donation of one hundred pounds sterling. A like sum was also given by a lady in England, unknown. The generosity of Messrs. Samuel Savage, Charles Hardy, and the Rev. Doctor Andrew Gifford, of London, and of the Rev. Doctor John Erskine, and Messrs. William Dickson, and Walter Scott, of Edinburgh, ought not to remain unnoticed. It cannot be invidious to mention these honorable and worthy benefactors, because they were among the earliest patrons of the institution. The friends of the school, both in England and America, whose contributions for its support, at a subsequent period, were truly liberal, are too numerous to be here recited. So far as they were known, they are recorded in the printed narratives of the school.

* Among the benefactors of the school, in its infancy, were Mr. John Smith, merchant, Mr. Jonathan Williams and Samuel Austin, Esq. of Boston, Lady Pepperill, of Kittery, Mr. Moses Little, of Newburyport, Hon. John Phillips, of Exeter, Hon. Robert Hooper, of Marblehead, Benjamin Pemberton, Esq. of Roxbury, Mr. S. Moor, of Mansfield, Mrs. Anne Bingham, of Windham, Doctor Daniel Lathrop, of Norwich, Doctor Redman of Philadelphia, and many of the clergy.

On the fourth of July, 1764, the board of correspondents, commissioned by the society in Scotland, met at Lebanon, accepted their appointment, and were organized. They again met, March 12th, 1765. At this meeting, two young gentlemen, Messrs. Titus Smith and Theophilus Chamberlain, both of whom had finished their education at Yale College, presented themselves for examination, as candidates for the gospel ministry, to undertake a mission to the Mohawks and Oneidas. They were approved, and soon after ordained. Eight Indian youths, educated in the school, were, at the same meeting, examined, and found fully adequate to accompany those missionaries, in the capacity of schoolmasters. They had learned to speak the English language with considerable facility; they were acquainted with the rudiments of grammar, and wrote handsomely. Their appearance and deportment were very pleasing, and their honored patron and friends were ready to predict their great and extensive usefulness, among their savage countrymen. Thus early, the good fruits of Mr. Wheelock's charitable institution appeared abundant.

They were all equipped for their departure to the wilderness, when the funds of the school were found unexpectedly exhausted, and means were wanting to defray the necessary expenses of their journey. Mr. Wheelock in this, as in various other dilemmas of a similar complection, proceeded with unshaken confidence, as if an adequate fund were at his command. As he had usually been supplied at the most critical moment, in some unforeseen manner; so in this instance, the requisite aid was furnished; the missionaries and their companions were not detained; but on the day prefixed, they departed with ample sup-

plies. The Indians of several villages received them with respect; schools were collected and the masters appointed to them.* The missionaries were entrusted with the patronage of these schools; they treated the instructors with parental kindness; frequently visited them; counselled and encouraged them in their important undertaking.

The whole number of Mohawks and Oneida children, received into the several schools, amounted to one hundred and twenty seven. They generally appeared fond of instruction, and made pleasing progress. The Indian masters were attentive to their schools for many months. Some of them however, notwithstanding the best efforts of their missionary friends and patrons, unhappily returned, in a very considerable degree, to those roving and savage habits, from which it was hoped they were completely rescued. Others maintained their integrity, became respected, and remained useful to their brethren. As a specimen of disposition, talents, and acquirements, extracts from two or three of their letters, addressed to Mr. Wheelock, their friend and patron, are here inserted.

Extract of a letter from David Fowler, of the Montauk tribe.

"*Kanavarohare, in Oneida, June* 15, 1765.

"HONORED AND REV. SIR,

"This is the twelfth day since I began my school; and eight of my scholars are now in the third page of their spelling book. I never saw children exceed these in learning. The number

* The Indian school masters were, David Fowler, a Montauk; Joseph Woolley and Hezekiah Calvin, Delawares; Moses, Peter Johannus, Abraham primus, and Abraham secundus, Mohawks; Jacob Fowler, a Montauk, was also soon qualified, and went afterwards to the Oneida country, in the same capacity.

of my scholars is twenty six, but it is difficult to keep them together; they are often roving about from place to place to get something to live upon. I am also teaching a singing school. They take great pleasure in learning to sing. We can already carry three parts of several tunes. I am well contented to live here, so long as I am in such great business. I believe I shall persuade the men in this castle,* at least the most of them, to labor next year. They begin now to see, that they would live better if they cultivated their lands, than they do now by hunting and fishing.

I ask the continuance of your prayers, that God would give me grace, and fill my heart with love of God and compassion to perishing souls: and that God would make me an instrument of winning many souls to Christ, before I leave this world.

Please to accept much love and respect, from your affectionate and unworthy pupil,

DAVID FOWLER."†

Extract of a letter from Joseph Woolley, of the Delaware nation, school master among the Mohawks.

"*Johnson-Hall, July* 1765.

"REVEREND AND HONORED SIR,

"The language of my heart is to contribute the little mite I have, to the living God, and be in his service. My soul seems to be more and more upon the perishing pagans in these woods. I long for the conversion of their souls, and that they may come to the knowledge of the Lord

* Indian towns are sometimes called castles, because surrounded with a high palisade.

† David Fowler is now living at Oneida, an industrious farmer and useful man.

Jesus, and be saved. But O, what reason have I to be ashamed before God, and confess my corrupt nature and lukewarmness in the things of religion, that I live no nearer to him. It is impossible to express the things I mean. My heart feels sorrow for the poor Indians, that they know no more about a crucified Saviour; and I wish I was made able to teach and instruct them; and I shall do whatever lies in my power to tell them of Christ, as long as I tarry. I feel ashamed that I have done no more towards it.

I hope you enjoy your health, which I wish may long continue. I have no more to add, but that I beg leave to subscribe myself, and be esteemed, your dutiful and most humble servant,

JOSEPH WOOLLEY."*

The missionaries gave pleasing information, by letters, from time to time, of the teachable disposition of the Indians, and of the commendable exertions of the school-masters in general.

No attempts to introduce christianity among the six confederate nations, had yet been attempted, excepting among the Mohawks and Oneidas. The others seemed inclined to oppose and reject all offers of the kind from protestants. Mr. Samuel Kirkland, who had completed his collegiate education at Nassau Hall, set out from Lebanon, in the autumn of 1765, with a design to penetrate into the country of the Senecas, to learn their language, and conciliate their friendship, preparatory to undertaking a mission among them. They were the most remote tribe of the confederacy, and in a more savage state of soci-

* He possessed an amiable disposition, and his manners were polished. His labors were soon finished. He died shortly after the date of this letter.

ety. The Six Nations, exclusive of the Tuscaroras, speak the same radical language, in different dialects. Mr. Kirkland had already acquired considerable knowledge of the Mohawks, which has a great affinity to the language of the Senecas. The adventure was bold and hazardous. No protestant missionary had ever penetrated these forests, or visited this tribe of ferocious pagans. This gentleman was in various respects, peculiarly qualified for the arduous task. He possessed uncommon constitutional strength and vivacity, a mind fearless in danger, a great fund of benevolence, and a heart devoted to the cause of the Redeemer, and zealous for the conversion of the heathen. He travelled among those barbarians, unattended, boldly persevered in the good work; endured trials and encountered dangers, which would have appalled a common mind with terror and dismay.

Although famine spread its horrors round him, and his life was often in danger, from some, who watched an opportunity to kill him, yet he continued with them more than eighteen months; taught them from the word of life, and acquired a competent knowledge of their language. The contempt with which those haughty and bloodthirsty warriors first beheld him, was in many instances, converted into admiration of his courage and kindness, and some individuals became so enamored with him, that they expressed their desire to be instructed in his religion. But so unconquerable was the rage of others against him, and the English generally, that he saw no prospect of usefulness or safety. He therefore took a mission to the Oneidas, where, for many years, he continued his laborious services, his faithful and successful ministry. Though his

mission is closed he still continues preaching to them.

Mr. Occum's labors, as a preacher, were, for several years, chiefly bestowed upon the Mohegan, Montauk, and Narraganset tribes, with some occasional missions to the Six Nations. He was earnestly invited by the Rev. Mr. Davis, of Virginia, afterwards president of New Jersey college, to go among the numerous nations of the Cherokees, where a large and inviting field of labor was presented, but some disturbances among the southern Indians prevented his compliance.

The Rev. Mr. Buell, of Long Island, in a letter to the Rev Mr. Bostwick of New York, speaking of Mr. Occum, says, "As a speaker "of the gospel, he seems always to have in view "the end of the ministry, the glory of God, and "the salvation of men. His manner of expres-"sion, when he preaches to the Indians, is vastly "more natural and free, clear and eloquent, "quick and powerful, than when he preaches to "others. He is the glory of the Indian nation. "I rejoice in the grace of God conferred on him, "and admire the gospel pearl which is set, not "in the heart of a nobleman, but in the heart of "one born a pagan."

Mr. Wheelock, speaking of his popularity among the white people, feeling great interest in his usefulness, and fearing the effect of the notice and intimacy with which he was flattered, with earnestness exclaimed, "May God merci-"fully preserve him from falling into the con-"demnation of the devil."

SECTION V.

MESSRS. WHITAKER AND OCCUM'S MISSION TO GREAT BRITAIN—THEIR SUCCESS—LORD DARTMOUTH'S PATRONAGE—BOARD OF TRUSTEES IN ENGLAND—PROPOSALS FOR REMOVING THE SCHOOL—CHARTER FOR A COLLEGE GRANTED—DR. WHEELOCK'S PASTORAL RELATION DISSOLVED.

IN America, the reputation of the school became great and extensive. In Great Britain, many pious and respectable persons commenced a correspondence with Mr. Wheelock, and sent him donations of money, books, and clothing, for his Indian boys. The number of students, missionaries, and school masters, who depended upon him for support, increased beyond the extent of the ordinary supplies. Further exertions on his part were required to obtain the means of pursuing his favorite object. He, therefore, with the advice and concurrence of the board of correspondents, concluded to send Mr. Occum to Great Britain. The Rev. Nathaniel Whitaker, of Norwich, was appointed to accompany him, to solicit benefactions for the Indian School. They accordingly went, carrying with them testimonials, by which they and the school were highly recommended by many of the most respectable persons in America.

Mr. Occum was the first Indian preacher, who had ever been welcomed to the shore of England. With great applause he preached in London, and the principal cities of England and Scotland, to numerous audiences of different denominations. Wherever he preached, generous contributions were made for the school.

Divine Providence disposed the hearts of all orders of men, to contribute to the benevolent design. By the influence, and at the solicitation

of that pious, and very respectable nobleman, the EARL of DARTMOUTH, the King condescended to patronize it, by a royal donation of *two hundred pounds sterling*. Several noblemen and gentlemen followed the example of his Majesty. About *seven thousand pounds sterling*, were collected in England, and between *two and three thousand* in Scotland.

The success of the mission must, in a great measure, be attributed to Mr. Occum. He presented himself to the British nation, a living sample of well directed endeavours to christianize the Indians. He was in other respects well calculated to conciliate the esteem of respectable and religious persons, and the love of mankind in general. His features and complexion bore every characteristic mark of an American Indian; but his deportment in the pulpit commanded attention and respect. His compositions were easy, figurative, and impressive. With a modest assurance, he appeared impressed with the importance of his subject. He usually wrote his sermons, but could extemporize with readiness. He was devout and solemn in prayer; in private life, agreeable and exemplary; easy and unassuming in conversation, his thoughts were expressed in pertinent and laconic language.

A great number of very respectable civilians and divines, both of the established and presbyterian churches in England, satisfied with the goodness of the design, and fully convinced of its importance, published an ample testimonial in its favor. The Right Hon. Lord Dartmouth, and several gentlemen of the highest character, in and near London, were constituted a Board of Trustees of the monies contributed for the

school, to be drawn by Mr. Wheelock, as he should have need.*

The following is an extract from a declaration published by the Trustees in England, dated London, January 28th, 1767.

"We, whose names are underwritten, being appointed Trustees, and to receive the monies that have been or shall be collected, &c. for the use of the Rev. Mr. Wheelock's Indian Charity School, &c. do warmly recommend this pious and useful institution to the benevolent and charitable of all denominations in this Kingdom, &c.

SIGNED,
DARTMOUTH, PRESIDENT,
CHARLES HOTHAM,
JOHN THORNTON, TREASURER,
SAMUEL ROFFY,
CHARLES HARDY,
DANIEL WEST,
SAMUEL SAVAGE,
JOSIAH ROBERTS,
ROBERT KEEN, SECRETARY."

The monies collected in North Britain, were placed under the care of the Hon. Society in Scotland, for propagating christian knowledge.

The University of Edinburgh, as a testimonial of their high respect for the character of Mr. Wheelock, conferred on him the degree of Doctor in Divinity.

By the smiles of Providence, on his application for charity, in Great Britain, Doctor Wheelock saw his means of advancing in his arduous work increasing, he accordingly, without delay, enlarged his plans of usefulness.

The school, although wisely regulated, was not furnished with endowments and privileges, suf-

* The appointment and declaration of this Board, may be found in a School Narrative, of 1769.

ficient to afford the students such a course of studies as was thought necessary for preachers of the gospel. Several of them had already been placed in distant colleges to finish their education. As it was necessary the school, as such, should be continued for instruction in lower branches, it was therefore thought best, that a college, in connection with it, should be founded, that the extended design of the institution might be more perfectly accomplished. The place where the school was situated, was not eligible for this purpose. It was nearly central to the colony of Connecticut, in which was early planted a college,* then in a flourishing condition. By removing to some remote part of the new forming settlements, large tracts of land might be more easily acquired, the improvement and rising value of which, would yield a permanent fund for its future support. A more expeditious and less expensive intercourse with the missionaries and school masters, in the country of the Indians, and the prospect of its great and extensive utility, in the education of gentlemen from various parts in its vicinity, were contemplated as reasons for its removal.

Dr. Wheelock, the Board of Correspondents concurring, after deliberation, resolved to remove the school, and, in connection with it to found a college. With this view, he organized it as such, in 1768, and employed a tutor,† for those who were of college standing. The place for its new establishment, was for some time a subject of

* Yale College, founded Anno 1700.

† The late Hon. Bezaleel Woodward, was then appointed tutor in the college department, and employed as an assistant in the care of the external concerns of the school. He accompanied it afterwards to Hanover, and continued his useful and important exertions for the welfare of the institution, in various offices under it, until his death, in 1804.

deliberation. Generous offers were made to induce the removal of it to different and distant towns. General Lyman, who was then in England, soliciting a government and lands on the Mississippi, for himself and the officers of the American army, in the late French war, which he finally obtained, was very desirous it should be removed within the limits of his grant; but the death of the worthy General put an end to the progress of his plan.

His Excellency Francis Barnard, Governor of Massachusetts, and two other gentlemen, offered a considerable tract of land for its establishment in the county of Berkshire.* A generous subscription was made for it, by the inhabitants of Stockbridge, and other towns in the vicinity.† A still larger subscription, was offered by the city of Albany, to induce its removal to that place;‡ but the most inviting prospects were in the western part of New Hampshire, on the river Connecticut. His Excellency Governor John Wentworth, generously offered a valuable location for the proposed college and school, consisting of five hundred acres, in the town of Hanover, and a charter of a township of twenty four thousand acres, and also his agency to procure a royal charter for a college. Lands and monies were subscribed by individual gentlemen in New Hampshire and the adjacent parts of Vermont.

Doctor Wheelock transmitted to the Earl of Dartmouth, and the other trustees of the school in England, a representation of the different places proposed, and the various proposals re-

* Two thousand eight hundred acres.

† Eight hundred pounds sterling.

‡ Two thousand three hundred pounds.

ceived, and desired their advice on the subject. They recommended the western parts of New Hampshire, leaving with him the election of the particular site.

His next object was to obtain the necessary charter of a college; such as would be reputable for the youth, who might receive an education, with a view to their public service in the churches of Christ. He applied, by an agent, to Governor Wentworth, informing him of his purpose, to remove the college and school into his province, requesting his patronage, and a charter of incorporation for a college, as proposed. This information was pleasing to the Governor, and a full compliance with the request accompanying it, was grateful to the generous mind of Governor Wentworth, and he cordially gave it all possible encouragement. His uncle, and immediate predecessor in the government, his Excellency Benjamin Wentworth, had given a valuable tract of five hundred acres, in the southerly part of Hanover, if the proposed college should be established in New Hampshire. The proprietors of Lebanon also gave about fourteen hundred acres, contiguous to that tract.

Towards the close of 1769, a charter was issued by Gov. John Wentworth for a college, which was endowed with ample privileges, and all the honors and immunities of any university within the British realm. Doctor Wheelock was created its president. A charter of Landaff was also given to the college, a township containing twenty four thousand acres, situated a few miles easterly of Connecticut river, and forty northerly of Hanover.

The principal gentlemen of the province, and also of the western section of Vermont, then cal-

led the New Hampshire grants, now offered liberal subscriptions, both of lands and money, to encourage the institution. And to render more certain its permanency, in so central a situation, in relation to both of those States, some tracts were given to the school, and others to the college.

As a testimonial of respect for that illustrious and noble Lord, William, Earl of Dartmouth, one of the first patrons and benefactors of the school, in England, it was named *Dartmouth College.*

In Forbes' life of Dr. Beattie is the following colloquy, between the King of England and Dr. Beattie. His Majesty asked what I thought of my acquaintance, Lord Dartmouth. I said, there was something in his air and manner, which I thought not only agreeable, but enchanting, and that he seemed to me to be one of the best of men. A sentiment in which both their Majesties, the Queen being present, heartily joined. They say that Lord Dartmouth is an enthusiast, said the King, but surely he says nothing on the subject of religion, but what every christian may and ought to say. How honorable was this declaration to Lord Dartmouth; how honorable for the royal personage, who has, for more than half a century swayed the sceptre of Britain. What a contrast between his pious language, and the blasphemies of those who have waded to empire through the blood of their country. The following instructive anecdote, is related of Lord Dartmouth. The King and some Noblemen had agreed to take an early morning ride. They waited a few minutes for the arrival of Lord Dartmouth. One of the company gently reminded him of his delay; his Lordship replied,

"I have learned to wait on the King of Kings, "before I wait on my earthly sovereign."

In the spring of 1770, Doctor Wheelock, accompanied by the Rev. Mr. Pomroy, and Samuel Gilbert, Esq. set out to explore the western parts of New Hampshire, which were then a mere wilderness, to fix upon the most eligible place for the school and college. They travelled more than two hundred miles up the river Connecticut and made various excursions, of fifty and sixty miles from it, to towns which were proposed. After a fatiguing tour of eight weeks, he finally gave the preference to Hanover, where the institution now continues. The Board of Trustees of the college, confirmed his choice, but a removal was still to be effected.

Doctor Wheelock was at this time, in the sixtyfirst year of his age; a period of life when a man usually wishes for retirement from busy scenes, to enjoy repose. But the same zeal for the glory of God, in the conversion of the heathen, and the diffusion of religion and useful science, which at first excited him to begin the school, now animated him to encounter untried labors and hardships. He believed God called him to proceed, and had confidence he would carry him through his work.

Soon after his return from his exploring tour, an ecclesiastical council was convened, at the request of Doctor Wheelock, and his church, at Lebanon, to dissolve his pastoral relation to them, which had subsisted in great harmony, more than thirty years. So clear was the call for his removal, that all objections were silenced. The parting scene was afflictive, both to the worthy pastor and his flock. They loved and reverenced him, their spiritual father and friend, who had

so long continued their faithful instructor in the school of Christ, and taught them by doctrines and example, the path to heaven.

Several families in the place, afterwards removed and settled around him, to enjoy the happiness they derived from his friendship and instruction.

SECTION VI.

REMOVAL TO HANOVER—HARDSHIPS—LANDS CLEARED.

POSSESSING a competence of property, by patrimony and by marriage, and in the full enjoyment of social and domestic comforts, Doctor Wheelock exhibited uncommon fortitude, at such an advanced age, to travel one hundred and seventy miles, and take up his abode in a dreary wilderness. This he did from no other motive than to be useful to mankind. This instance of disinterested zeal is rarely equalled.

A short time previous to the departure of the school from Lebanon, two Oneida Indians arrived at Lebanon, sent by the head men of their nation, to bring home their boys, ostensibly for the purpose of visiting their friends; but, as it afterwards appeared, really from an apprehension that they were on the verge of war with the English. The dreams of their chiefs; noises in the air of peculiar tone, either real or imaginary, and other appearances of nature, were construed by them into signs and omens of bloodshed. Such is the superstition of pagans.

This event was at first unwelcome and perplexing to Doctor Wheelock, especially as there was then a general attention to the subject of religion, among his pupils. He however, viewed it a providential occurrence, favoring the removal of the institution, liberating him for a season, from that care of them, which, in his unsettled state, would have been difficult, faithfully to exercise.

In the month of August, 1770, entrusting the care of their removal to Mr. Woodward, who then officiated as a tutor, he set out for Hanover, to

provide the necessary accommodation for his family and school. They soon after followed him. A part of his family travelled in a coach, presented him by a very respectable friend in London; his pupils performed the tour on foot. The roads, as they advanced northward, were found in a very rough and unfinished state, and in many places it was with difficulty they passed. On their arrival, he welcomed them to the spot where he was to begin his labors, and where he expected to terminate his days. It was an extensive plain, shaded by lofty pines, with no accommodations, except two or three small huts, composed of logs, and no house on that side of the river, within two miles, through one continued, dreary wood.

The Doctor, like a venerable patriarch, surrounded by his affectionate family and pupils, looked around him, and the serenity of his countenance dispelled the gloom. His mind rose to the level of the difficulties before him, and with the activity and enterprize of youth, he laid out plans of buildings, selected their sites, and with his presence and advice animated the laborers, hastening their operations, that his dependants might be sheltered against the approaching severity of the season. The number of souls then with him was about seventy. A few acres of pines had been felled before their arrival. Log houses were soon constructed, and a small framed house was begun, designed for the reception of Doctor Wheelock and his family. The frame of a college, eighty feet in length, and two stories in height, was soon after raised, and partially covered; a hall, and two or three rooms in it were considerably advanced, when the autumnal storms, setting in earlier than usual, put a stop to the work of the builders.

The sufferings of this little colony, and its worthy founder, were not inconsiderable during several months from their arrival, and even to the following spring. Their removal proved too late in the season, and preparations for their reception, from various circumstances, were far from that state of forwardness, which was intended. Failing to obtain water by digging wells near where their first house was erected, he was compelled to change its situation, after the arrival of his family. Many were necessitated to sleep several nights on the ground, with boughs of trees for beds, and sheltered from the nightly dews and rains, by a few boards raised over them on poles. The country all around was new, and the few dispersed inhabitants poor. Such is commonly the condition of the first settlers of a new soil. In clearing the ground, and making it productive of necessary food for man and beast, and constructing buildings to shelter them from the elements, they are obliged for a few years to submit to much toil and hardship; after which they see with pleasure an annual increase of wealth and enjoyments. The prospect of acquiring these stimulates exertion; and, although their condition appears by no means enviable, no people are more cheerful or happier than the first settlers of a wilderness.

Accommodations had been retarded, as was suggested, by disappointment in not finding water, where the first experiments were made. After digging more than sixty feet in that part of the plain where they first began to clear the ground, and finding no stream or fountain near, they removed sixty rods southerly, where they found water at a convenient depth. Had their wells failed of water here, they were not very

distant from a beautiful perennial stream, which runs along the declivity of the plain.

On that stream Doctor Wheelock had directed a saw and grist mill to be built, but by some failure in the construction, they did not answer any valuable purpose. In this new scene of life, he felt much anxiety for the comfort of his numerous dependants. He was obliged to send a great distance into Massachusetts and Connecticut, for necessary provisions, and by untoward accidents, and at that season, from the badness of the roads, supplies were sometimes scanty, and they submitted to coarse fare.

Upon a circular area of about six acres, the pines were soon felled, and in all directions covered the ground to the height of about five feet.* Paths of communication were cut through them. The lofty tops of the surrounding forests were often seen bending before the northern tempest, while the air below was still and piercing. The snow lay four feet in depth, between four and five months. The sun was invisible by reason of the trees, until risen many degrees above the horizon. In this secluded retreat, and in these humble dwellings, this enterprizing colony passed a long and dreary winter. The students pursued their studies with diligence; contentment and peace were not interrupted, even by murmurs.

The venerable president directed the attention of his pupils to the signal smiles of heaven upon the institution, which were witnessed by its rapidly increasing prosperity from a small beginning, through seemingly insurmountable discouragements. He observed to them that, the cause, he doubted not, was the cause of God;

* The author measured one of those pines, which was from the butt to the top, two hundred and seventy feet.

that he would own and succeed it; and that his great concern in the whole business was, to follow the pointings of his providence. He derived support from the example of the prophet Elisha (ii. Kings, vi. 1—7.) who founded a college, or *school of prophets* in the *wilderness of Jordan*, by the divine direction, for the preservation and diffusion of true religion, and in circumstances bearing considerable analogy to his.

In the midst of the unpleasant scenes of this first winter, it pleased God to grant a token of his favorable presence, by an uncommon solemn attention of the students, and others of his family, to the great concerns of their salvation. Many of them became the hopeful subjects of renewing grace, to the great joy of the President and the friends of religion. In the month of January, 1771, he, to use his own expression, gathered a church in his college and school, consisting of about thirty members, who cheerfully entered into solemn covenant, by a dedication of themselves to God and a religious life.

The gloomy face of winter assumed for a season a milder aspect. The weather was more temperate and pleasant, so that the workmen had opportunity to render the buildings more convenient and secure. Sometimes, standing in the open air, at the head of his numerous family, Doctor Wheelock presented to God, their morning and evening prayers; the surrounding forest, for the first time, reverberated the solemn sounds of supplication and praise.

Numerous hands were employed, during the succeeding summer, in cutting and piling the timber, with a view to burn it, but the fire could not consume it until the second year, when it was more thoroughly dried. After the trees were removed the ground remained cover-

ed with stumps, the digging of which, and conveying them away, presented a still greater task than that already accomplished. Dr. Wheelock, desirous to derive, as soon as possible, the necessary provision from the soil, to free himself from irksome uncertainty as to supplies, very early employed a large number of laborers on the college and school lands in the vicinity.

Those unacquainted with the business of clearing new lands, in a country so heavily timbered, and preparing them for seed, can form but an imperfect idea of the requisite labor and expence. Large sums were thus necessarily expended. It unfortunately happened that the lands cleared for pasturage and grass, were in a year or two covered with a wild, exuberant growth of wood, particularly the maple and cherry tree, and in a few years the labor of clearing the second time, became greater than the first.

The remarkable occurrences attending the removal of the school and college, and their establishment at Hanover, cannot be fully and clearly described, nor can they be conceived except by those who have witnessed similar scenes. The temper and spirit of the time may in some degree be imagined from a poem, written by one of the students on the spot, a member of the senior class,* which I have taken the liberty to insert in the appendix. *(h)*

* Rev. Levi Frisbie, late of Ipswich, now deceased.

SECTION VII.

GOVERNOR WENTWORTH'S FRIENDSHIP TO THE COLLEGE—MISSIONARIES GO FORTH AMONG DISTANT TRIBES—ARE DRIVEN BACK—WAR BETWEEN GREAT BRITAIN AND THE COLONIES—COLLEGE AND SCHOOL POSSESS APPROPRIATE FUNDS.

DESIROUS of conferring on the institution every advantage of respectability in the province, Governor Wentworth proposed to give it civil jurisdiction, by an incorporation, over three miles square. His chief design was to secure, in the vicinity of the College, the settlement of good inhabitants, and to shut out those whose influence and example might give disturbance to the government of the College, or become injurious to the morals of the students. The agitated condition of political affairs, which preceded the American revolution, prevented the execution of this salutary establishment. He conferred on Doctor Wheelock a special commission of Justice of the quorum. He granted to the College a charter of the ferry over Connecticut river, at Hanover.

At the time the College and School were established in Newhampshire, no public literary institution existed in that province. The Governor appreciated the advantages of so respectable a seminary, to diffuse the blessings of science and morals among the people of his government, who were in these respects, with the exception of some very respectable literary characters, rather behind some of the neighboring colonies. Most of the settlements were more recent, and the county enjoyed few advantages for intellectual improvement.

Governor Wentworth was universally respected by the people of his government, and did much

to promote their prosperity. Doctor Wheelock viewed the friendship and patronage of his Excellency as a favorable providence in the advancement of his benevolent design. In his narrative of the College he notices him as one "*whom God had raised up to serve the interest of religion, and to be unwearied in doing good.*"

He was not only a good man, but an excellent Governor. Had he continued in office, it is not easy to calculate what would have been the physical and moral improvements of the state. He attended the two first commencements at Dartmouth College, and did every thing in his power to encourage and assist the pious designs of President Wheelock. He was studious to promote every interest of the province, unwearied in his labors to open roads, to improve the cultivation of the lands, to establish seminaries, and to promote other useful objects. At the first commencement the royal Governors had become unpopular in the country, from a suspicion of their designs against the liberties of the people. A retinue of gentlemen from Portsmouth and the vicinity, attended Mr. Wentworth through the almost trackless forests on this occasion. Among these was Mr. Samuel Moody, from Byfield, long the celebrated Preceptor of Dummer Academy in that parish, which was the first established in New England, and now holds a respectable place among other seminaries of the same rank. Though Mr. Moody was often tormentingly oppressed with hypochondriac melancholy, he was generally remarkable for his cheerfulness, affability, and good humor. Never very ceremonious in his habits, and not a little elated with the satisfaction of having been the preceptor of many, who had then become the shining characters of the time, a great part of whom are now the hope

and honor of the country, Mr. Moody always felt himself perfectly at home in the most respectable and splendid circles. On this occasion his wit and fund of anecdotes, served much to enliven the company, during their continuance at Hanover, and on their journey. When they were ready to depart, the Governor being in conversation with Doctor Wheelock, Mr. Moody stepped to him, in his usual earnest manner, holding his whip erect, to inform him that the company were waiting. Some person pleasantly asked Mr. Moody whether he observed that he held his whip over the Governor's back; "I beg his Excellency's pardon," said he, "I believe he deserves the whip less than any Governor on the continent." Though Mr. Moody was often very free with his friends, yet he would not designedly have given pain to the least insect. His benevolence was uniform, extensive, and glowing. "*His friend was man, his party human kind.*" The academy under his care, for a long time the most flourishing in the country, was a school of religion, and purity of manners. He was a strict attendant on all the ordinances of christianity himself, and taught his pupils to reverence the word and worship of God. He loved them as his children, and they confided in him as a father. His name will long be dear in this part of the country; but to none more, than to the people of Byfield. Children unborn will doubtless be wiser, and better, and happier, for the useful instructions their fathers received from Preceptor Moody.

In the month of March succeeding Doctor Wheelock's removal, the General Assembly of Newhampshire, impressed with the importance of such a seminary to the State, and rightly considering the undertaking in which he was so

ardently engaged, and the personal sacrifices he was generously making for the accomplishment of his object, made him a grant of one hundred pounds. The town of Portsmouth, the capital of the province, being informed of this donation, immediately declared, in a very impressive manner, their cordial approbation of the measure, gratefully avowed their "cheerful readiness" to contribute their full proportion of that or a larger sum, had the honorable Assembly thought proper to grant it, and ordered a copy of their vote to be presented to Doctor Wheelock.

The first commencement was holden in August, 1771, when four young gentlemen* received the first honors of the University. The occasion was honored not only with the presence of the Governor and a number of the most respectable gentlemen from Portsmouth, but with many persons of distinction from other places.

From 1771, to 1774, there were in the School and College about twelve English youths, dependant on the funds; and six Indian lads in the school. Bonds were required of the English scholars, who were upon charity, to refund the expence of their education, in case they should decline going as Missionaries among the Indians, unless providentially prevented. Within the above period, fifteen English youths, who had finished their collegiate education, and were either licenced preachers or ordained ministers of the gospel, were ready to go forth as missionaries, and six Indians were also qualified for schoolmasters. By means of the disputes between Great Britain and the colonies, which by this time assumed a threatening appearance, the prospect of success was greatly diminished. The Indian tribes had not only obtained information

* The late Rev. *Levi Frisbie*; *Samuel Gray*, Esq.; the late Professor *Ripley*; and the Hon. *John Wheelock*, L. L. D. now President.

of our political affairs, but their warriors became restless, and in some parts apparently prejudiced against us. Missionaries were however sent among them to preach the gospel. Some went into the Mohawk and Oneida country, others to the Indians upon the Muskingum, and several to the tribes within the bounds of Canada. They found the Indians, the Oneidas excepted, universally opposed to them. The threatening storm, which soon after burst upon the colonies in a long and bloody war, was preceded by depredations committed by the Indians, with savage cruelty, on the defenceless frontiers, and the missionaries were driven back to the English settlements.

For more than ten years the missionaries, educated by Doctor Wheelock for the purpose, could have no access to the Indian country, Oneida excepted, but at the hazard of their lives. As the chief object of their pursuit seemed thus interdicted by providence, they generally settled in the ministry in various parts of the country, and considered themselves exonerated from their bonds. A small number, however, refunded the expence of their education.

Of all the tribes on the frontiers of the colonies, the Oneidas alone preserved neutrality. This favorable circumstance may, under divine providence, be attributed to the christian labors bestowed on them, to enlighten them with a knowledge of the gospel, beyond any others, especially by the Rev. Mr. Kirkland. To his influence over them, may be chiefly ascribed the prevention of barbarous murders and other horrid outrages of which they would probably have been guilty, had they united with the other tribes, who volunteered their services to our enemy.

The hostile disposition of the Indians was a source of disappointment and grief to Doctor Wheelock. He saw his kindest purposes towards them frustrated, and the benevolent projects he had formed with fairest hopes of success, at once completely blasted. What gave poignancy to his sorrow was, to view several of those who had received instruction at his hand, ranging themselves under the banner of desolation and murder.

After a series of attempts, continued many years, to qualify Indian youths to become preachers of the gospel, the Doctor found the principal services they rendered to their savage brethren were in the capacity of school masters and interpreters. There were, however, some exceptions. Of one hundred and fifty Indians, who were members of the school, several were reputable and useful preachers of the gospel among their countrymen. They were proficients in learning and hopeful subjects of grace. All of them died in early life except Mr. Occum.—Although, for various reasons, Doctor Wheelock was induced to turn his attention to the education of his own countrymen, for the purpose of their becoming missionary preachers, he did not relax his exertions to obtain as many Indian boys as he could, that he might give them such instruction, as might render them good and useful.

As Doctor Wheelock advanced towards old age, he appeared desirous to hasten his work. He wished to establish a permanent fund from the lands of the institution, for the support of the school and missionaries. Three thousand acres of land lay contiguous to the College. With great labor and expence he had enclosed nearly

two thousand acres, five hundred of which was pasturage and the residue grass and tillage.*

In a narrative published in 1773, he says, "the "number of my laborers for six months past, has "generally been from thirty to forty, besides "those employed at the mills, kitchen, and do- "mestic servants. The number of my students, "dependant and independent, the last year was "about eighty, and the number of my family to- "gether consequently large; and, through the "pure mercy of God, I have been blessed with "a peaceable family, diligent and orderly stu- "dents, and faithful laborers."

On the removal of the school from Connecticut, the Board of Correspondents, which was commissioned by the society in Scotland for propagating christian knowledge, was dissolved, and soon after its establishment in Hanover, Doctor Wheelock proposed to the Trustees of Dartmouth College, that they should act with him, in the responsibility, care, and management of *Moor's School.* They however declined the proposal, conceiving that the charter gave them the right of jurisdiction only over the College. They have ever since been considered and managed distinctly, although connected or incorporated by the charter. Each possesses appropriate funds for its different objects, and is independent of the other. The donations of lands in America were some to the College, some to the School, and some to both.

* In the summer of 1775, notwithstanding a severe drought, he harvested from this tract 800 bushels of grain, and in the fall of the same year sowed 114 acres, of English grain, about 100 acres of which was on lands never before occupied.

MEMORIAL TO CONGRESS IN 1776.

Some idea of the expence of managing his new lands, may be formed from the single article of hay-seed for the above farm, which cost 180 dollars.

Doctor Wheelock considered the School as under a sort of parental government, and he accordingly so directed and managed its concerns, until his death. He was alone responsible to the Trust in Great Britain and to the public, for the management of all the interest and concerns of the School in America. In all important matters he had the advice and direction of the Trust in England, when it could be obtained; and also, when requested, the best counsel of the Trustees of the College, at their annual and occasional meetings.

SECTION VIII.

THE COLLEGE AND SCHOOL SUFFER BY THE REVOLUTIONARY WAR—DONATIONS OF DOCTOR PHILLIPS AND MR. JOHNSON—MUNIFICENCE OF MR. THORNTON, LONDON—INDIANS JOIN THE BRITISH.

THE spring of 1775 opened with a frowning aspect on the School, the College, and the country. The noise of battle and the reports of war, absolved the attention of the public mind. The contest had commenced, which forever separated the colonies from "the mother country." All intercourse with Great Britain was suspended. Though the fund in England for the School was exhausted, Doctor Wheelock had calculated on the continuance of aid from the pious and charitable in England, and from the fund in Scotland. Unprepared for this reverse of circumstances, it was a calamitous hour to Doctor Wheelock. About sixteen Indian youth and the same number of English were under his care, preparing for missions. All resources for their support were suddenly cut off; the country was electrefied with a military ardor; the young men were hurrying to the armies; agriculture was in a considerable degree neglected; laborers could not be hired for any reasonable stipend, and though great sums had been expended in the cultivation of the school lands, their produce would not compensate for the necessary labor.

The object of Doctor Wheelock, from the time of his removal into New Hampshire was, by means of the fund in England, to establish a permanent fund in America for the support of his Indian School. For this purpose he went largely into the business of clearing lands. From the annual rent of these farms, he expected to support a number of missionaries and school-

masters in the wilderness, and Indian boys in the School. The war in a great measure deranged these enlarged and benevolent plans. The din of war drowned the feeble voice of science; men turned away from this school of the prophets, to hear tidings from the camp; the physical strength of the country was exhausted in the support of armies, this vine in the wilderness was forgotten. Among other distresses, Doctor Wheelock was responsible for the payment of several debts, which had been necessarily contracted on the credit of the School's fund. In this embarrassment, however, some liberal and pious friends in this country, generously afforded assistance. The Hon. John Phillips, L. L. D. afterwards the noble founder of Phillips' Exeter Academy, gave three thousand three hundred and thirty three dollars, reserving to himself the mode of expending it for the benefit of the School. He was also a liberal friend to the infant College, making at different times various valuable donations. He is still held in grateful remembrance, and his name will go down to posterity as a principal benefactor of Dartmouth College. The Rev. Diodate Johnson, of Millington, in Connecticut, also left to the College a legacy of five hundred dollars, and his valuable library. This year, also, 1775, the Continental Congress made a grant of five hundred dollars to this infant seminary of New Hampshire.

Though the wicked mean not so, neither is it in their heart, yet they often render useful services to the friends of Christ. Though they know him not, yet like Cyrus they are the servants of God. While Dr. Wheelock, no longer enjoying the means of supporting his Indian boys, was in trembling fear of apparent indelicacy, and of giving offence, by sending them

home, the Popish priests in Canada, relieved him from this perplexing embarrassment. Such was their jealousy and opposition, that they persuaded the parents to send for their children at the school, alledging that while they were among protestants, they were in danger of eternal perdition, and threatening that they would cease to pray for them, if they suffered them to continue there any longer. At that gloomy time this event was a great relief to the Doctor, for most of his Indian scholars were from Canada. This is one from many instances, of the vast influence the Papal priests have over the minds of the American savages. They seem to have thoroughly studied their character, and found the secret of managing their most violent passions. "The French jesuits would do more with the Indians in the war, which closed in 1763, than the Governors of all Canada beside."* Is not this a lesson for protestant missionaries? Shall we not be as zealous as they, in teaching doctrines more pure, and duties more reasonable? The war deprived Doctor Wheelock of one great source of comfort, his epistolary correspondence with many pious and generous friends in Great Britain; it deprived him of their charitable pecuniary assistance, which had often aided and animated him in his great designs. Among these, that friend of humanity, and most examplary christian, John Thornton, Esq. of Clapham, near London, had greatly distinguished himself. God blessed him with wealth and with an enlarged heart, as a good steward to use it for the honor of the Almighty Donor, and the benefit of mankind. With the name of the philanthropic Howard, that of Thornton will be united, as the friend of humanity and the ornament of the

* Letter from a missionary.

age in which he lived. The success of Doctor Wheelock, in his benevolent plans, was greatly owing to the assistance of this worthy man. Though separated by the ocean, their souls were one, animated with the same hope, and fired to action by the same love of God and man. So unbounded was the confidence of Mr. Thornton in Doctor Wheelock's wisdom and fidelity, that he directed him to draw on him for any sums he might need in carrying on his benevolent designs for the poor heathen. His confidence was never abused. He also settled an annual pension of an hundred dollars on Mr Occum, which was much his dependance through life. The excellent spirit of this good and great man, breathes in his letters, a number of which are inserted in the annexed correspondence of Doctor Wheelock. In this selfish world such a character is contemplated with unspeakable satisfaction. A celebrated poet, whose powers of genius and brilliancy of fancy, were consecrated to the cause of God and religion, pays the following merited tribute of respect to this worthy man.

"Some men make gain a fountain, whence proceeds
A stream of lib'ral and heroic deeds;
The swell of pity not to be confin'd,
Within the scanty limits of the mind;
Disdains the bank, and throws the golden sands,
A rich deposit on the bordering lands;
These have an ear for his paternal call,
Who makes some rich for the supply of all;
God's gifts with pleasure in his praise employ,
And THORNTON is familiar with the joy."

COWPER.

It is said of Solomon, that *The Lord gave him largeness of heart, even as the sand on the sea shore:* such a peculiar disposition for whatever was good or benevolent, was also bestowed on Mr. Thornton. He differed as much from rich men of ordinary bounty, as they do from others, that are

parsimonious. Nor was this bounty the result of occasional impulse, like a summer shower, violent and short; on the contrary, it proceeded like a river, pouring its waters through various countries, copious and inexhaustible. Nor could those obstructions of imposture and ingratitude, which have often been advanced, as the cause of damming up other streams, prevent or retard the course of this. The generosity of Mr. Thornton, indeed, frequently met with such hinderances, and led him to increasing discrimination, but the stream of his bounty never ceased to hold its course. Deep, silent, and overwhelming, it still rolled on, nor even ended with his life.

But the fountain from whence his benevolence flowed, and by which its permanency and direction were maintained, must not be concealed. Mr. Thornton was a christian. Let no one however, so mistake me here as to suppose that I mean nothing more by the term christian, than the state of one who, convinced of the truth of revelation, gives assent to its doctrines; regularly attends its ordinances, and maintains an external, moral, and religious deportment. Such an one may *have a name to live while he is dead;* he may have *a form of godliness without the power of it;* may even be found denying and ridiculing that power, till at length, he can only be convinced of his error by an infallible tribunal, where a widow that gives only her mite, or a publican, that smites on his breast shall be preferred before him.

Mr. Thornton was a Christian indeed, that is, he was alive to God by a spiritual regeneration. With this God he was daily and earnestly transacting that infinite affair, the salvation of his own soul; and next to that the salvation of the souls of others. Temperate in all things, though

mean in nothing, he made provision for doing good with his oppulence, and seemed to be most in his element when appropriating a considerable part of his large income to the necessities of others. But Mr. Thornton possessed that discrimination in his attempts to serve his fellow creatures, which distinguishes an enlightened mind. He habitually contemplated man, as one, who has not only a body, subject to want, affliction, and death, but also a spirit, which is immortal, and must be happy or miserable forever. He therefore felt that the noblest exertions of charity are those, which are directed to the relief of the noblest part of our species. Accordingly, he left no mode of exertion untried to relieve man under his natural ignorance and depravity. To this end he purchased advowsons and presentations, with a view to place in parishes the most enlightened, active, and useful ministers. He employed the extensive commerce in which he was engaged, as a powerful instrument for conveying immense quantities of bibles, prayer-books, and the most useful publications, to every place visited by our trade. He printed, and at his sole expence, large editions of the latter for this purpose; and it may safely be affirmed, that there is scarcely a part of the known world, where such books could be introduced, which did not feel the salutary influence of this single individual. Nor was Mr. Thornton limited in his views of promoting the interests of real religion, with what sect soever it was connected. He stood ready to assist a beneficial design in every party, but would be the creature of none. General good was his object and whenever, or however, it made its way, his maxim seemed constantly to be *valeat quantum valere potest.*

But the nature and extent of his liberality will be greatly misconceived, if any one should suppose it confined to moral and religious respects, though the grandest and most comprehensive exertions of it. Mr. Thornton was a philanthropist on the largest scale; the friend of man under all his wants. His manner of relieving his fellow men was princely; instances might be mentioned of it were it proper to particularize, which would surprise those, who did not know Mr. Thornton. They were so much out of ordinary course and expectation, that I know some, who felt it their duty to enquire of him, whether the sum, they had received was sent by his intention or by mistake? To this may be added, that the manner of presenting his gifts was as delicate and concealed, as the measure was large.

Beside this constant course of private donations, there was scarcely a public charity, or occasion of relief to the ignorant or necessitous, which did not meet with his distinguished support. His only question was, "May the miseries of man in any measure be removed, or alleviated?" Nor was he merely distinguished by stretching out a liberal hand; his benevolent heart was so intent on doing good, that he was ever inventing and promoting plans for its diffusion at home or abroad.

He that acts wisely to promote any end, will as wisely regard the means; in this Mr. Thornton was perfectly consistent. In order to execute his beneficent designs, he observed frugality and exactness in his personal expences. By such prospective methods, he was able to extend the influence of his fortune far beyond those who, in still more elevated stations, are slaves to ex-

pensive habits. Such men meanly pace in trammels of the tyrant custom, till it leaves them scarcely enough to preserve their conscience, or even their credit, much less to employ their talents in Mr. Thornton's noble pursuits; he however could afford to be generous; and while he was generous, he did not forget his duty in being just. He made ample provision for his children, and though, while they are living, it would be indelicate to say more, I am sure of speaking the truth, when I say, that they are so far from thinking themselves impoverished by the bounty of their father, that they contemplate with the highest satisfaction the fruit of those benefits to society, which he planted; which it may be trusted will extend with time itself, and which after his example, they still labor to extend.

But with all the piety and liberality of this honored character, no man had deeper views of his own unworthiness before his God; to the Redeemer's work alone he looked for acceptance of his person and services; he felt that all he did, or could do, was infinitely short of that which had been done for him, and of the obligations that were thereby laid upon him. It was this abasedness of heart toward God, combined with the most singular largeness of heart toward his fellow creatures, which distinguished John Thornton among men.

Mr. Thornton was a lover of all good men. An intimate friendship subsisted between him and the Rev. Mr. Newton, of Olney. They combined their distinct talents, in promoting the same benevolent cause. Mr. Thornton left a sum of money with Mr. Newton, to be appropriated to the defraying his necessary expences, and relieving the poor. "Be hospitable," said

Mr. Thornton, "and keep an open house for such as are worthy of entertainment; help the poor and needy; I will statedly allow you two hundred pounds a year, and readily send whatever you have occasion to draw for more." Mr. Newton supposed that he had received of Mr. Thornton upwards of three thousand pounds sterling in this way, during the time he resided at Olney.

The frontier situation of the College exposed it to the terrors of war, and especially to the Indians, an enemy most to be dreaded. These in great numbers had joined the British armies in Canada. In 1776, a fleet and army under Gen. Carlton, passed up lake Champlain, within about 60 miles of the College, and destroyed our maritime force commanded by Arnold. In 1777, a more formidable force, under Gen. Burgoyne, passed the same rout for conquest and plunder; a general panic seized the public mind, and the country was under alarming apprehensions of being overpowered. The barbarous deeds of the savages were remembered, and their name was terrible. These distressing apprehensions were not lessened by the circumstance that some of them had been members of Doctor Wheelock's school, and received every attention of parental kindness. It had been found in a few instances that an English education had not eradicated the ferocity of the savage, but qualified him to be more extensively mischievous. The College suffered greatly during the unhappy war; its usefulness was abridged; its light obscured; its resources almost annihilated; yet the pious founder was not dismayed or discouraged. With unshaken confidence he trusted in God, that he would succeed the work, which he had so wonder-

fully prospered, that he would make it a great and extensive blessing to the heathen; to the numerous settlements forming around him, and to future generations. Events have proved that his hopes were well founded.

SECTION IX.

THE ADVANTAGEOUS LOCAL SITUATION OF DARTMOUTH COLLEGE—DR. WHEELOCK'S SICKNESS, AND HIS DEATH.

THE local situation of the College displayed the foresight of the venerable founder. While other Colleges were near the sea coast, this is inland, surrounded by a fertile country, increasing in resources and population; between the old settlements of New England and the province of Canada; near the bank of the noble river Connecticut, which for a great distance waters the most fertile, populous, and pleasant country in the continent. The building, which had been hastily put together, for the accommodation of the students, eighty feet long, thirty two wide, and two stories high, was in a few years so decayed as to be scarcely tenantable. The expence of the repairs, and the increasing number of students, rendered a larger building necessary. Doctor Wheelock was desirous that before his death a more commodious edifice might be erected. For this purpose assistance was solicited. The Legislature of New Hampshire gave sixteen hundred sixty-six dollars, and the grant of a lottery; thirteen or fourteen thousand dollars were generously subscribed by the friends of the university; but the confusion of the times stopped the progress of the building. Like the father of Solomon, Dr. Wheelock made preparations and began the work, but left the labor, and further expence of building to his son and successor.

Doctor Wheelock did not live to see the beams of peace dawn upon his beloved country. The hardships of the wilderness, his deep solicitude to promote the conversion of the Indians; his grievous disappointments in several of those pupils; the crowd of business which incessantly poured in upon him, and demanded his constant

attention; the distressing embarrassments of the war, and the gloomy prospects of the country and church, all combined to weaken his strength and shorten his life. His constitution had always been slender. For four years previous to his death, his health had visibly declined; in this time he very much remitted his attention to his correspondents in Europe and America; but in no degree relaxed his labors for the School and College. For several years he was afflicted with the asthma; yet his labors, as a minister of the gospel, were almost incessant. Regularly and zealously he continued his useful and impressive ministrations. When unable to walk he was repeatedly carried in his easy chair to the chapel. When he was no longer able to be carried to the chapel, his flock, by his permission, very gladly assembled in his house; where, seated in his chair, too feeble to support himself, yet with a soul too heavenly to be silent, he performed the various exercises of public worship. According to his frequent prayer, that he might not outlive his usefulness, divine instruction ceased not to flow from his lips, till they were sealed in death.

Jan. 6, 1779, he was seized with violent epileptic fits, which brought him very low. From these he, however, so far recovered, as to ride several times on horseback; but in the beginning of April he appeared rapidly to decline, and so continued to the 24th of that month, which was his last and happiest day. In the morning he walked the room with assistance, and with much composure conversed on various important subjects, particularly relating to the eternal world.

He repeatedly declared his firm belief that his son, whom he had appointed his successor, would exert himself to promote the great object, which he had himself so long pursued, and that God would be with him and bless him.

Shortly before his death, being sensible that his end was nigh, he manifested great anxiety for the speedy execution of a legal instrument of importance to be completed by him, and dispatched a messenger for the necessary magistrate. About the same time he requested that all his family might attend him; accordingly those who were in the vicinity convened agreeably to his wishes. From a visible alteration in his countenance, all present were in mournful expectation that their father and head was about to be taken from them. His lady asked him what were his views of death. He replied, "I do not fear death with any amazement." Soon after he repeated the fourth verse of 23d Psalm; "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." He then added, "I have a desire to depart and to be with Christ." After leaving an affectionate remembrance for particular friends who were absent, he requested a clergyman, who was present, to join with him in prayer, to the fountain of goodness. He then addressed those present in the following words, "Oh my family be faithful unto death;" and immediately expired without a struggle or a groan. The peace and joy of his mind, in the moment of death, impressed a pleasing smile on his countenance, which continued after the immortal spirit had fled. Blest image of the saint sleeping in Jesus. He had completed sixty eight years of his age. Nine from the founding of the College, and twenty five from the time of his extending the aid of his Charity School to the benighted Indians. His death was on Saturday, and the Monday following his funeral was attended by a large and respectable concourse of people, who united their

tears of sympathy with the bereaved family and university. A sermon, adapted to the mournful occasion, was preached by the Rev. Mr. Burroughs, of Hanover, from Job xiv. 14. "If a man die shall he live again? All the days of my appointed time will I wait till my change come." Thus departed this transitory life that good and great man, whose praise is in all the churches; whom God was pleased to honor, in opening those springs of science and religion in the wilderness, which make glad the city of God; whose works of charity follow him into the celestial world, where he shines among those who have turned many to righteousness, and as the stars forever and ever.

The following expressive Epitaph, written by Doctor John Wheelock, is inscribed upon his sepulchral monument.

Hic quiescit corpus
ELEAZARI WHEELOCK, S. T. D.
Academiæ Morensis, et Collegii Dartmuthensis,
Fundatoris et primi præsidis.
Evangelio barbaros indomuit;
Et excultis nova scientiæ patefecit.
Viator,
I, et imitare,
Si poteris,
Tanta meritorum premia laturus.
MDCCX natus; MDCCLXXIX obiit.

Here rests the body
of
ELEAZAR WHEELOCK, S. T. D.
Founder and first President
of
Dartmouth College and Moor's Charity School.
By the gospel he subdued the ferocity of the savage;
And to the civilized he opened new paths of science.
Traveller,
Go, if you can, and deserve
The sublime reward of such merit.
He was born in the year 1710; and died in 1779.
Pietate filii Johannis Wheelock.
Hoc monumentum positum inscriptumque fecit.
Anno MDCCCX.

In the Rev. Doctor Pomroy of Hebron, Connecticut, Dr. Wheelock found an able helper and wise counsellor. He was animated with the same ardor, and bestowed much of his time and labor to build up the School, to promote the cause of Jesus Christ among the heathen. No men could be happier in each other. Like David and Jonathan they loved; their hearts were knit together. They were both subjects of early piety, and members of the same class at College; both were determined to devote themselves to the gospel ministry; they entered on the work together; they settled in contiguous parishes; were brothers by marriage, and congenial souls; it is not strange, therefore, that their hearts glowed with friendship, and that they were always united to promote the work of God and the good of mankind. Many were their pleasant days of mutual visits, for consultation on the advancement of the Redeemer's kingdom among the heathen, and often were their hearts united at the throne of grace. Till old age and death their friendship was not dissolved, nor interrupted. Though he was aged and infirm and almost blind, yet on hearing the news of Doctor Wheelock's death, the beloved Pomroy travelled a long journey of a hundred and seventy miles, then a course of rough roads and miry forests, to make a sympathizing visit to the mourning family and university. In the College chapel he preached a sermon, adapted to the melancholy occasion, from Psalm xlv, 16. From the manuscript the following is an extract, which shows how much he loved him.

"All thoughts, schemes, plans, devices, how wisely soever concerted for this life, at death are at an end. Solomon exhorts, "Whatsoever

thine hand findeth to do (for time meaning) do it with thy might." The motive or argument to enforce the exhortation is, "for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest;" intimating, that good men, while life lasts, are employed in works, and devices of knowledge and wisdom; plans wisely laid, and vigorously prosecuted, for the advancement of the divine glory, and the good of mankind; and oh! how did our dear deceased friend, while he lived, abound in all these. Did we ever know such wisdom, policy, and holy skill, joined with such faith, courage, and resolution, to effect the most important and benevolent purposes of this kind, as were conspicuous in him? But oh! how sad is the thought, they are all ceased, all at an end; ceased, ceased forever. No more, O Dartmouth! shall he rack his aching brain, overbear his feeble, and almost wornout constitution for thy emolument—no more fatiguing labors, sleepless nights, mighty wrestlings in prayer for immortal souls, not only of his acquaintance and near akin, but strangers and savages through the land. He has rested, O blessed rest! from all these works; and what a glorious reward does follow them.

But is it cruel in me, my friends, to dwell on this mournful theme, and renew the grief of these deep mourners, and cause their wounds to bleed afresh, four months after the dear object of their sorrows is buried out of sight? We say, out of sight, out of mind. The Psalmist says, forgotten as a dead man—forgotten by the world. And Job says, the womb shall forget him, while the worm feeds sweetly upon him. The tender mother may, and unnaturally enough, forget the son of her womb, when dead, and become meat for worms. All this may be true of vulgar dead;

but oh! can Wheelock be forgotten? is it possible? shall not our sorrows bleed afresh at every remembrance of his name? And oh! how are we surrounded with monitors and memorandums of his name and virtues. No, while the plains of Hanover, late the rough, and almost unpassable retreat of savage beasts of prey, thick set with lofty pines, which overtop the clouds, owing chiefly, under God, to his arduous labor, and divine skill, lie smooth beneath our feet, and, drest with beauteous green, salute our eyes with a most beautiful prospect, while Dartmouth, or any of her sons remain alive; while Hanover or any one stone upon another remains of her buildings, not thrown down; while any vestage of Hanover, Dartmouth, or her extensive influence remains, so long shall the name and fame of our dear departed friend be remembered. I might then protract my mournful strain, without fear of offending—grief looses its nature, turns to joy, when vented on a proper occasion. Proportion of things is beautiful to the rational mind—weeping pleasant, when there is great occasion for it; the effect proportionate to the cause. Look away from me, I will weep bitterly—labor not to comfort me, saith the prophet. My resolution is like his—'tis profitable too as well as pleasant. Such wounds, says Dr. Young, oftner heal too soon, than bleed too long."

Doctor Wheelock's fidelity in the management of money, was never called in question by any acquainted with the business of the school. He was always careful to apply all monies for the particular purpose for which they were given. He considered every donation as a sacred deposit, and frequently called it *the Lord's money*, or *Christ's money*. The failure of that full success of his plans to evangelize the heathen, which

was from the first his most earnest desire, cannot be attributed to any want of fidelity or foresight in him. During the long and distressing revolutionary war, all attempts to carry his benevolent designs into execution, were necessarily relinquished. Though unforeseen events, in a great measure, disappointed the reasonable hopes, that the school would speedily prove an extensive benefit to the Indians; yet, by the overruling providence of God, it has already been made of considerable advantage to them, a great and rich blessing to others. From the time in which the school began to possess considerable property, during the life of the founder, he requested two or three respectable gentlemen, who were commonly appointed by the civil government to *audit* and examine every six months his accounts of receipts and expenditures in behalf of the School. They invariably found his accounts regularly stated, and accredited by proper vouchers.

Doctor Wheelock performed the duties of President of the College and School, Professor of Divinity, and Pastor of the church in the College. For all these abundant labors and cares he received no salary. His only compensation from his removal to Hanover till his decease, was a supply of provisions for his family. His erecting this School, and thus conducting it amidst various and great discouragements, are evidences of the benevolence, perseverance, and great abilities of its founder. He displayed a spirit like that of the pious and renowned Professor Augustus Franck of Saxony, who founded the celebrated Orphan House at Hall, which afterwards became a flourishing and useful University. That an individual clergyman, without wealth or connexions with the rich or great,

settled in a small and obscure parish, in a country, where at that time few or none were rich, that he should by his own exertions raise an institution, which has commanded the notice and charities of all orders of men in Europe and America, from the menial servant to the powerful monarch on the throne, and finally found a flourishing University, laying a basis for endowments by which it has become extensively useful, and promises to be an eminent blessing to future generations, is an impressive example in the history of the world of what one man of persevering zeal may accomplish. Rather by this we see how God will assist and prosper those labors, which spring from a desire to promote his glory and the good of mankind. Although while pursuing with ardor the conversion of the Indians, he saw his School from a small beginning rise to distinguished importance, and saw a reputable University established under his fostering hand, he was not vainly elated with the success of his plans; but like the holy prophets, Joseph and Daniel in their remarkable prosperity, he ascribed all the glory to the goodness of God. He considered the College as an assistant to attain the first great object, which as it were absorbed his whole soul, the conversion of the heathen. Notwithstanding many discouragements, the good which he was instrumental of accomplishing for this purpose, was immensely great. Though a nation has not been born to God in a day, yet it is believed that many individual pagans have been everlastingly benefited by the labors of missionaries from his School. Among the six nations, who were the principal objects of his attention, some good fruits are discovered, even at the present day, in their attention to civil and religious institutions. *(k)*

The progress of refinement from a savage to a civilized condition has always been slow and gradual. It is the work of ages. To enlighten the wild hunter of the forest with a knowledge of the arts and sciences, to inspire him with a taste for the refinements of civilized society, and the practice and enjoyments of true religion, has always been attended with great discouragements. The most painful and disinterested labors of christian missionaries have in many instances failed of success. To name no more, we have recently seen a sad proof of this in the faithful and persevering, yet almost unavailing labors of several missionaries at Otaheite and other islands in the Pacific Ocean. Christians ought not merely from want of complete success to abandon this work of charity to the souls of pagans. Although in some cases unforeseen events have disconcerted the wisest measures; yet in attempts which have been conducted prudently, more have been the instances of success than failure. Christian societies and missionaries, who have sown the seeds of religious knowledge among pagan nations, have generally been too impatient to reap the harvest; yet has it pleased God to keep alive the hallowed fire, and to animate good men with zeal in every age to carry on this good work. They should recollect that the soil is uncultivated, hard, and barren; that much labor is needful. It is exceedingly difficult to infuse into vacant or prejudiced minds, suitable conceptions of the plainest doctrines, which are revealed in the bible. Slowly do they admit the scripture ideas of depravity; of the atonement made for sin by Jesus Christ; of repentance, faith, and holiness of heart and life. The native tribes of New England, were instructed in the doctrines of revelation by our pious an-

cestors, pretty readily admitted the history of the old testament, respecting the creation, the fall of man, and the deluge; but when told of a Saviour, and his sufferings for sinners, they cried out *pocatnie?* i. e. is it possible? To converse with savages on moral and religious subjects, is speaking to them in an unknown tongue. Their minds have not been employed on things of a spiritual nature. They never enter into their conversation. They are never the theme of their orators. Their language has no words to convey ideas, with any precision, on these important subjects.

Enlightened princes have ever found it a vast labor to civilize and reform barbarians. The wonderful exertions of the celebrated Czar Peter, the Great, Emperor of Russia, in this work, near the commencement of the last century, present a forcible example of the slow progress made in leading nations from a savage to a social life. Persevering courage and wisdom, are necessary in a reformer of wild hunters. To these was united in Peter the Great, the arm of despotic authority; yet he found it difficult to elevate his subjects to the rank of a civilized nation. He spent his whole life in the work, and but partially accomplished his object. Nor have his successors, to this day, been able to complete the design. Though a considerable portion of this gigantic empire has made noble advances toward a state of refinement, yet many numerous tribes still remain at a very great remove from civilization. Another century may elapse before they attain those improvements, which are generally enjoyed in Europe. So arduous is the labor of restraining the passions of savages; of changing their habits, and producing in their untutored minds, those ideas which are familiar,

and those opinions which are self evident to polished and christianized people.

About the commencement of the last century, a remarkable zeal prevailed in several parts of christendom, to convey the light of the gospel to people and nations "sitting in darkness." At that time a society of pious christians was formed in Denmark, encouraged and patronized by their excellent King, to send the gospel to the numerous tribes of Indians, on the coast of Malabar, in the East Indies. Missionaries from Germany were sent into that distant region. These were in part, supported by the society in England for propagating the gospel in foreign parts. In that extensive field of labor, churches were founded, and many schools established for the instruction of youth in human science and the principles of the christian religion. To promote this noble object, Professor Franck, who was unwearied in doing good, lent his aid. In a letter to Mr. Henry Newman, Secretary to the society in England, Anno 1713, after respectfully noticing the assistance of that society, in promoting the godlike work, of bringing the pagans to the east, to the knowledge of the Messiah, he thus proceeds: "Posterity shall learn by it, how one nation can help another in the common cause of propagating the christian religion, finding that the German nation assisted the Danes, as the English do both. In the beginning of my design, to promote this glorious enterprize of the Danish nation, I very much scrupled whether I should embark in it or no; for I thought to meddle with a foreign work, would not only hinder ours here, but even diminish it; considering the vast expence required to provide for every ensuing year, for the whole orphan house, so many school masters, and other innumerable

accidents without any certain foundation. But I overcame that scruple with a deep reflection on so many signal steps of the divine providence in works of this nature, since I laid the first stone of the Orphan House, and other buildings in which I was engaged; yea, I found by experience, of which you may be certain, that the promoting of this foreign work, was not only no hinderance to our own, but that even the heavenly blessing was more signally showered upon it. Converting the Malabarian heathen is a catholic work, worthy to be promoted by all charitable and public spirited christians."*

The light of the gospel, which in the days of the Apostles shone gloriously in the East, had been nearly extinguished by a long and dreadful night of Mahometan darkness. Encouragement to christians at the present day, to receive the glorious light of truth in those benighted regions, may be derived from the success of those Danish and German missionaries. By them the way is now prepared; the good seed sown by them is not lost; christian teachers may now have a friendly access to them. Those who are desirous of researches into the religion, sciences, and antiquities of the people in those regions, may in this way be gratified. The venerable society in Scotland, for propagating christian knowledge, have been engaged about a century in generous labors to spread the rays of divine revelation among the numerous clans, who inhabit the extensive and remote highlands, and the islands of the northern ocean. Astonishing progress has been made in this blessed work. Those waste and steril fields, by long cultivation, have produced precious fruit to the joy of Zion and the

* See propagation of the gospel in the East.

glory of the Redeemer; much remains to be done. The good already effected encourages the pious and charitable to persevere in their exertions, and to seek the enlargement of their funds.

In later times the Moravians have, with apostolic zeal, carried the knowledge of the gospel among the heathen. In almost every part of the pagan world, success has rewarded their labors. They have penetrated the regions of Tartary; made establishments on the Wolga; raised the banner of the cross in the empire of Mahomet. They have planted the rose of Sharon on the burning sands of Africa, and the frozen coast of Greenland.* They have chèered our western forests with songs of christian praise, on the banks of the Muskingum, and in other places they have villages of praying Indians. A gradual and pleasing improvement of temper and manners, has taken place among the heathen, to whom they have borne the news of salvation. On the Muskingum and Big River Creek, houses of worship were erected, where the Indians with their missionaries attended morning and evening prayer. They wholly withdrew from the society of the wild Indians; they acquired considerable knowledge of agriculture; they were civil to strangers; they were moral and submissive to the regulations of their teachers.†

Faithful men are employed for "the help of the Lord against the mighty;" nor should they despond, though success should not answer their

* See Crantz history of the Moravian missions in Greenland.

† The Moravians deserve praise for carrying the gospel to those who are destitute. They enter not on other mens' labors, nor build on foundations already laid. Directly opposite to this christian conduct is that of one or two modern sects, who, like their predecessors, "compass sea and land to make one proselyte" from other denominations. They make a mighty merit of their zeal to christianize christians, and build their temples with broken pillars, plundered from the churches of Christ, which have been rent and shattered by their unhallowed hands.

hopes. Enough is effected to show that our labors are not in vain. Morning and evening we should sow the seed; we know not when the harvest may reward the labor; yet we are sure the joyful moment will come. Ages elapsed after the preaching of Christ and the Apostles, before the Roman Empire became christian. The divine Saviour honored his immediate disciples to do more toward enlightening and reforming the world in forty years, than was done by their successors, ministers and martyrs in two hundred and sixty. Commissioned by their Lord and Master, inspired with supernatural wisdom, endowed with the gift of speaking various languages; armed with the power of performing miracles, the humble fishermen of Galilee and their associates traversed the world; heathen oracles were struck dumb; pagan priests and philosophers were confounded; kings and rulers no longer directed the public opinion; their prisons, racks, and fires lost their terrors; villages, cities, and countries embraced the prophet of Nazareth for their Saviour and their God. The mild precepts of his gospel soon had more influence in society, than all the maxims of philosophy; all the laws of legislators, and all the vengeance of persecutors. Gross vices disappeared where the herald of the gospel came, and a new era of virtue and felicity commenced. This was not human might nor skill, but the power of God. Without the agency of the divine spirit, such is the natural opposition of the heart to the gospel of Jesus Christ, that all the miracles of the Apostles, their gift of tongues, and the thunders of their eloquence, would never have changed the heart of one pagan; would never have moved one to repent of his sins, nor to believe in Jesus Christ, as the Saviour of the world. By the omnipotence of this divine agent, the preaching of

the cross became the wisdom of God, and the power of God to them who believed. Yet was it three hundred years after our Saviour, before the christian religion was established in the Roman empire. The nations which composed that empire were civilized, and some of them, particularly the Athenians and Corinthians, the inhabitants of Antioch and Rome, were the most learned and refined people in the world. If with all the advantages from the miracles and resurrection of Jesus Christ; if with the wonderful success and miraculous gifts of his apostles, it was found by their successor a work of so much time, to turn the nations to their gracious Saviour, we may not rationally expect that the benighted Indians of America can be speedily or at once brought to embrace the gospel. Before they can enjoy the comforts and advantages of the christian religion, they must be in some degree civilized. To promote these objects, some of the Legislatures of New England have done much in former, as well as in later times. They have been induced to make these sacrifices from compassion for them in their miserable and perishing situation, and sometimes, perhaps, from political motives. Several charitable christian societies have been formed for the benefit of Indians. These have devoted much time and expence to advance their best interests. From the first settlement of New England to this day, this good work has been pursued with the purest motives; a goodly number of christian ministers, respectable for their talents, learning, and piety, have constantly devoted themselves to the service of the Indians. From compassion to their souls they have lived among them, learned their barbarous language, and cheerfully endured all manner of self denial and hardships to bring them to the knowledge of God and our Saviour.

Among the first and most eminent of these faithful servants of Christ, was the Rev. and renowned John Eliot, who, perhaps, has exceeded every other individual in his personal labors for the conversion of the Indians. On account of zeal and success in the good work, he has justly been called the Apostle of the Indians. He collected them together in a number of villages; he taught them husbandry; the mechanic arts, and the prudent management of their affairs. They had magistrates, judges, and courts of their own appointment. He established schools among them; he formed catechisms for children and adults; he translated the whole bible into their language, and several other pious books. He traversed the wilderness himself and preached to them in season and out of season; he formed a number of churches, who had officers and teachers of their own nation. At one time there were in Massachusetts, twenty four Indian preachers, and the same number of churches and congregations. These Indians in general prayed in their families; regularly attended public worship, and in a great degree laid aside their savage habits. The names of the venerable Mahews, father, son, and grandson, will never be forgotten in our churches.* They labored with wonderful success among the Indians of Martha's Vineyard, and the neighbouring islands. Remnants of the churches formed by them continue to this day. The Rev. Mr. John Cotton, of Plymouth, preached to the natives in their own language, had five congregations of them under his care to whom he preached every week. On Cape Cod were six congregations of Indians, who had as many preachers of their own. To these the Rev. Samuel Treat

* History of New England, by Morse and Parish.

often preached in their own language. The Rev. Mr. Bourne also studied the language of the Indians, and preached to them with much success. In Connecticut, the Rev. Mr. Fitch and Pierson preached Jesus and the resurrection to the natives in their vicinity. In later times, the pious and indefatigable brothers, David and John Brainard labored among the Indians of New Jersey and the Susquehanna. The zeal and fortitude, the piety and success of the elder brother have long been known to the religious public by his printed life and journal. The pious and learned Mr. John Sargeant, amomg the Stockbridge Indians, and his son who now succeeds him in this good work, and many more that might be mentioned, appear as a cloud of witnesses that the poor heathen of this country have not been neglected. Most zealous and persevering attempts have been made for their improvement and salvation. The blessing of heaven has attended those labors to the conversion of multitudes. Much, however, remained to be done. Dr. Wheelock saw the immense field; he zealously entered on the work. No individual, no society of christians in America has done more to diffuse the gospel, and the blessings of civilization among the Indians than Dr. Wheelock. His missionary school rose like a new star to enlighten the wilderness. Many have rejoiced in its light. In his day he had the satisfaction of seeing the remnants of various tribes, which were scattered among the English settlements, instructed in the gospel by his Indian pupils.* But the two leading tribes of the Six Nations, the

* There were congregations of christian Indians at Narraganset, Montank, Mohegan, Stonington, and between Groton and Preston, and in the Jersies. In all these places Mr. Occum preached, and Doctor Wheelock supplied them occasionally with other preachers and school masters.

Oneidas and Mohawks, received the most permanent and conspicuous advantages from the labors of Dr. Wheelock. They were the more particular objects of his attention; to them he sent the greatest number of his school masters and missionaries; and they now in their manners approach nearer to civilized people, than any tribes in North America. Their habits of self government, their observance of social order, their religious institutions, their temperance, and particularly their cultivation of their lands, to which Indians have ever entertained an obstinate aversion, exceed every thing of the kind among the natives of this country. For these advantages they are indebted, under providence to their zealous, and persevering friend, the founder of Moor's School. In conformation of this I beg leave to introduce to the reader the following letters and extracts. The first is from a pupil of Dr. Wheelock's.

From Col. Joseph Brant, Sachem of the Mohawk Tribe, and Chief of the Five Confederate Nations in Upper Canada, to the Hon. John Wheelock, President of Dartmouth College.

Grand River, February 9, 1801.

DEAR SIR,

I have received your favor of the 3d. of November last. I have delayed answering it until the return of Capt. Brigham.

I receive an inexpressible satisfaction in hearing from you, that you have taken my sons under your protection; and also to find that you yet retain a strong remembrance of our ancient friendship. For my part, nothing can ever efface from my memory the persevering attention your revered father paid to my education, when

I was in the place my sons now are. Though I was an unprofitable pupil in some respects; yet my worldly affairs have been much benefited by the instruction I there received. I hope my children may reap greater advantages under your care, both with respect to their future as well as their worldly welfare.

Their situation at your brother's meets with my highest approbation. Your goodness, in having provided for them out of the funds, far exceeds my expectations, and merits my warmest thanks. The reason that induced me to send them, to be instructed under your care, is the assurance I had that their morals and education would be there more strictly attended to, than at any other place I know of.

I am much pleased at the kindness you shew in pressing them to be familiar at your house. I beg you will be constant in exhorting them to conduct themselves with propriety. The character you give me of the worthy gentleman, their preceptor, is extremely pleasing. From the whole, I feel perfectly easy with respect to their situation, and the care taken of their education, and am fully convinced that all now depends on their own exertions. The steady friendship you do me the honor to assure me of, is what, from numberless obligations, I doubly owe your family on my part: and I beg leave to assure you, that until death I remain your sincere friend.

Should their be any thing you might wish from these parts, curiosities or the like, I shall be happy to send them to you.

Dear Sir, I am,

Your very humble servant,

JOSEPH BRANT.

Hon. JOHN WHEELOCK, Esq.

This respectable *Sachem*, (whose father was also *Sachem* of the Mohawks, after the death of the famous king Hendric,) and who has always lived in the English manner, in a letter to the President, relative to the education of his sons, dated Buffaloe Creek, July 23, 1801, thus writes:

"It gives me great satisfaction to hear that my sons have so conducted themselves, as to merit your approbation. The hopes you form of them is pleasing beyond expression. When my sons went away, I promised they should remain only one year; but as they seem to make progress, I hope you will begin by times to convince them, it is their interest to remain another winter, and exert themselves in their studies. I intend going to England this fall, and should I return safe in the spring, I will see them, and they might then come out on a visit home."

The two sons of Col. Brant abovementioned, were brought six hundred miles from their father's house to Moor's School, in October, 1800, by Col. Benjamin Sumner, of Clarimont. The Colonel resided fifteen months among the Indians in Canada; and in a letter to Doctor Wheelock, he mentions the great improvements, which the Six Nations, particularly the Mohawks, have made in agriculture and the conveniences of living, as really surprising; and that this change is in a considerable degree to be attributed to the influence of Col. Brant, and other leading characters among them, who had been educated by the late Dr. Wheelock. He also mentions the charge which Col. Brant gave him relative to his sons, which was, that they should be educated in letters, piety, and virtue.

Francis Annance, Sachem of the St. Francois Indians in Canada, had the advantages of an English school education. He has a promising son, who is now a member of Moor's Indian School. In a letter to the Hon. President Wheelock, of Sept. 1803, he thus writes:

"I have experienced the art of reading and writing to be of more than common benefit to man, in respect to his present occasions, and the bettering of his understanding and judgment, by giving him a sight into things both of a civil and spiritual nature, which would otherwise undoubtedly have escaped his knowledge. But this advantage is quite unknown to my nation; therefore they see not the value of it. But if I should be supported by this government, to whom I have applied for the same, so that I may be able to instruct our children here steadily, for four or five years, they would then begin to see the beauties of learning."

May this enlightened and generous chief be assisted in his good intentions. He did succeed in his application to the British government for support. He has actually taken upon himself the useful office of school master, and is now teaching the children of his people the useful arts of civilized nations. He receives a salary from the king of England of a hundred dollars *per annum*. He was several years a member of Moor's School, and left it about the close of the revolutionary war. In this connexion, the following extract of a letter to Dr. John Wheelock, from the Rev. Davenport Phelps, of Upper Canada, may be very acceptable.

Extract of a letter from the Rev. Davenport Phelps, of Upper Canada, to Dr. John Wheelock.

Glanford, U. C. November 1, 1800.

"——— I cannot, sir, but here observe, that strong hopes may be entertained, that we may yet see *the wilderness bud and blossom like the rose.* There is already a degree of civilization among a number of the nations, which would surprize a stranger. And with some of them there is such an appearance of christianity, that many of the whites who possess it, might well blush at a comparative view. Of this great and important alteration, and of the present pleasing prospect of success, in extending the knowledge of the Redeemer among them (if suitable measures might be adopted, and exertions used for the purpose) I am fully persuaded the labors of your venerable predecessor, under God, have been the cause. Col. Brant greatly encourages civilization and christianity. Through his exertions and influential example among the Indians, it is to be hoped, their progress towards refinement my yet be considerable."

Such is the satisfactory evidence, that good fruit is gathered in those extensive fields, cultivated by Doctor Wheelock, long after he rests from his labors. Among these christian tribes his name will not be pronounced, but with a glow of gratitude and affection. It must give pleasure to every benevolent mind, to read the letters of some, who were his Indian pupils. They display the advantages of education on the savage mind. Their ingenuous feelings, the correctness of their sentiments, the propriety of their expressions, the quickness of their apprehension, and justness

of their reasonings, certainly do them honor. To do justice to their characters, we must consider how transient were their opportunities for scientific improvements; we must consider, who have been their associates in the wilderness, mostly excluded from civilized society; excluded from books, from civil, literary and religious institutions.

It has been a question with some, whether the Indians possess a sufficiency of original genius to make any considerable progress in literature. The opinion that they do not, is founded principally on two circumstances. One is, that notwithstanding great pains have been taken to make scholars of many, yet none have appeared eminent in science. The other is, that though they have had opportunity, for almost two centuries, by living near the English, to see the superior advantages of civilized life, yet they in general, remain strongly attached to their original savage manners. From a superficial view of these reasons, a conclusion unfavorable to the natural abilities of the Indians seems to follow; yet a variety of facts renders the conclusion more than doubtful. It is true that a considerable number of Indian youth have been admitted into English schools; and it is as true, that very few have been conducted through a regular course of collegiate studies. Three at Harvard, one at Dartmouth, and perhaps as many at Princeton, have received collegiate honors. It is not to be supposed that any of these were in a situation to pursue their studies after leaving college to much advantage. From there not being some among them, who are distinguished luminaries of science, nothing unfavorable can be inferred. None have enjoyed the means. Such are their roving habits in early life, that constant study has been found

injurious to their health and dispositions. They are exceedingly averse to discipline and restraint; and have, therefore, generally given over the pursuit, before they had finished a regular course of education. The discrimination between them and others, consists essentially in habits and dispositions, rather than original genius. No greater difference in genius, between them and others exists, than what is generally observable, between children of the same or different families.

The journals of Doctor Wheelock's missionaries, and others, would furnish volumes to prove the good abilities of Indians. Some of the principal persons in this country have been called repeatedly to meet in council with them on national concerns. They have always borne testimony to the deep penetration, manly sentiments, and forcible eloquence of their leading men. King Hendric, formerly Sachem of the Mohawks, was, in the opinion of the best judges, a man of uncommonly bright genius and sound judgment. He undoubtedly possessed a degree of wisdom and sublimity of thought beyond the common lot of men. Good Peter, of Oneida, was known and universally respected as a man of superior powers of mind, and goodness of heart.* Other instances might be mentioned of Indians distinguished for various talents. In the early settlement of New England, under the instruction of the venerable Eliot, the Mahews, and others, several Indians became judicious and eminent preachers of the gospel. Several causes have operated to impede their progress in learning, and to counteract the efforts to civilize them. A love of ease, an aversion to those mental and bodily labors, which are the price of civilization,

* A good likeness of this worthy Chief may be seen in Mr. Stuard's Museum, Hartford.

is a powerful obstacle to their improvement. Hunger and revenge are with them, the most powerful springs of action. In addition to their indolence, their country seems to invite them to a vagrant, savage life. The widely extended forests, lakes, and rivers of this continent, at some seasons, afford them a plentiful supply of food, procured by the pleasing amusements of fishing and hunting. Of the same tendency is their ignorance of individual property, their unbounded love of liberty, their ardent passion for war, which opens to them the only door of honor or distinction in their tribe; their jealousy of the whites, that they secretly design to subdue their spirits and enslave them by every apparent attempt for their civilization; their pride of spirit, which disdains the toils of the English, and feels superior to us in wisdom, fortitude, and felicity. They of course appear to feel nó emotions of envy, witnessing our advantages. Nearly all these obstacles to their civilization, impede their conversion to christianity. To these we may add their constitutional and ungovernable thirst for ardent spirits; the profane and heathenish lives of nominal christians, who traffic with them or live on their borders, and what is more than all the rest, the amazing opposition of the natural heart to the holy doctrines and duties of the christian religion. Formidable as these hinderances are, the power of divine grace has in many instances overcome them. Many of them have enlisted under the banner of the cross, and proved themselves the faithful friends of Jesus Christ.

Those attempts to civilize them have been most successful, which have been accompanied with charitable aids, particularly bread and clothing, to render them comfortable. About the

year 1793, the government of the United States adopted the humane plan of conciliating the friendship of the Indians on our borders, by pursuing this mode. They furnished different tribes with some of the most necessary implements of husbandry and domestic manufactures. They employed skilful men to instruct them in their use, and to labor for them at the expence of government. Individual states have adopted a similar plan respecting the tribes, which inhabit their borders; annual pensions have been allowed them by some of the States. The consequences have been happy. Peace has reigned in all our new and distant settlements; the Indians begin to realize the advantages of social life, and of their alliance with us. How happy would it have been, if according to the spirit of the gospel, the money, which has been expended in war for their destruction, had been employed to render them wiser and better. These good beginnings seem to be preparing the gospel to be introduced among numerous tribes. At the southard, the Rev. Gideon Blackburn of Maryville, Tennessee, has had very considerable success among the Cherokees. In a letter to President Wheelock he writes, that the prospect of christianizing the nation is encouraging; that difficulties formerly in the way are in a great measure removed; that a pretty strong desire to practise the customs, and learn the language of our people, prevails among the Chiefs of the nation. He has established two schools among them; the children make laudable progress, the adults are friendly and attentive; the pious and charitable have contributed large sums to carry on the work; the friends of Zion rejoice in the pleasing prospect. The agents of government among the Indians confirm these things in their

official reports. They also certify that they are satisfied with their donations; that they have already made some progress in agriculture and inferior manufactures.

The vast country of Louisiana opens a boundless field of labor for the conversion of the heathen. All the tribes from the Mississippi to the Pacific are friendly to us. Some of their chiefs have visited our principal towns, and are satisfied with their treatment. Seldom has the christian world seen a more animating prospect of extending the light of the gospel among pagans, than is here presented.

As it is the will of God that Kings and Presidents should be the nursing fathers of his church; as the most renowned conquerors and rulers of the earth, Alexander the Great, Cyrus, Constantine, Theodosius, and many others, have rendered immense services to the church of God; so is it the prayer and hope of the religious public, that our general government, may furnish means for the instruction of Indian youth, by establishing schools in all their principal villages, under the care of pious teachers; and may societies for the propagation of the gospel send faithful missionaries to lead them in the way to eternal life.

Although missionary and other charitable soeties, have not, in times past, met with all that success which they expected; yet it is a consolation that great benefits have accrued to the new formed settlements of white people, by means of their faithful missionaries. Numerous churches have been gathered and organized, the ordinances administered, the gospel preached with success, destitute settlements united and established in religious order. But the good effects of this christian philanthropy are not confined to the

borders of the United States. The society in Scotland for propagating christian knowledge, have been wonderfully successful in conveying the knowledge of the gospel to the rude and unenlightened tribes, who reside in the distant Highlands and Islands of that country. The education of the rising generation, in the principles of religion and the useful sciences is the chief object of that respectable society. About sixteen thousand children and youth are now instructed gratis by the masters whom they employ, and thirteen of their missionaries itinerate to preach the everlasting gospel to those poor destitute people. As it pleases God to bless the means for perpetuating the knowledge of the gospel among the descendents of his own covenant people, it is no doubt our duty to persevere in the same work among the heathen. The precious fruit may hereafter appear. "In the morning sow thy seed, and in the evening withold not thy hand, for thou knowest not whether shall prosper either this or that. Cast thy bread upon the waters, for thou shalt find it after many days." It would be important to introduce civilization and religion among the Indians, were no other advantage to result, than making them peaceable neighbors; but when we look forward to the eternal world we are lost in calculating the importance of the event; we are assured that the conversion of one soul is of infinite moment; it causes joy in heaven among the angels of God.

The conversion of the pagan world is established by the irreversible decrees of heaven; the time and the means are equally determined. Without doubt those means are the faithful labors of christian missionaries, accompanied with the prayers of the church. Though the season of their receiving the gospel is with God, yet is

it our duty constantly to employ the means apparently necessary to produce the glorious event.

The celebrated Apostle Eliot, and other good men, have been stimulated to great zeal in spreading the gospel among the Indians, from a belief or hope, that they are the descendents of Abram. Several plausible reasons encourage such an opinion.

"As the people of Israel were separated from all others, and the tribes kept distinct; so is it with the American Indians. Each nation has its symbol, or each tribe its badge, by which it is denominated. The Mohawks, for example, were divided into three tribes, denominated the bear, the tortoise and the wolf. Each of these tribes bore the animal for which it was called, as a coat of arms, in its banner. When Cortes and a part of his troops entered Llascala, a city of South America, the inhabitants came out to meet them, "each tribe distinct and separate; of these there were *four*." "The priests came with their pots of incense in loose white garments." This naturally reminds us, that when Alexander and his soldiers entered Jerusalem, two thousand years before, that the people and priests came out "to meet him, dressed in white garments."

The Indians, like the Israelites, reckon time by sleeps and moons, or lunar months and days.

The Indians have their high priest and prophets. In every tribe is a high priest, and several, who are subordinate. In some tribes their dress is not unlike that of the Hebrew priests. They wear a white ephod, and a breastplate, which is formed from a conchshell. The highest council of the nation does not determine upon war, without the advice and consent of the high priest. They believe he has intercourse with God.

In the council house of certain tribes is a sacred place, resembling the holy of holies among the Jews. Here are deposited their sacred things. It is death for any to enter this holy place, except the chief warrior and high priest.*

Going to war, or suffering any calamity, the Indians, like the Israelites, observe seasons of fasting and prayer. These seasons are sometimes continued seven or eight days.

In some of the tribes is kept a sacred ark, like that of Israel, in which are preserved various holy vessels. None but the chieftain of the tribe, who is the priest of war, and his servant, dare touch this sacred chest. Their enemies dare not approach it.†

As among the tribes of Israel, when a person is murdered, the nearest relation is the manslayer; but the guilty may fly to the "white towns," which are certain places of refuge, where blood is never shed.

Like the young men of Israel, the Indians give dowries for their wives. They purchase them of their fathers, sometimes they labor for them a stipulated time.‡

The mourning and lamentations of the Indians for their dead resemble those of Israel.

Their laws respecting females entirely resemble those of Israel; they are quite as scrupulous and severe.

Several of their traditions are evidently derived from the history of the Jewish scriptures. That they are the same people, or that they have had *intercourse* with them, is an opinion of intelligent missionaries.

In their discourses, like the Jews, they use many parables.

* Bartram.

† The ark in Otaheite has precisely the dimensions of that described in the Bible.

‡ History of America.

Like the Israelites, as their circumstances or characters change, they assume new names. Massasoit the first ally of the English in New England, was afterwards called Wosamaquen.

Some suppose they have discovered traces of the three principal Jewish festivals; the passover, the day of atonement, which commenced on the 10th of the month, and the feast of tabernacles, which began five days after. The Israelites were commanded to "make atonement for their sins once in a year, when they were to afflict their souls, and *make an offering to the Lord by fire.*" Afterwards, having gathered in the first "fruits of the land, they kept *a joyful feast unto the Lord for seven days.*"*

The day of atonement was a period of mortification and fasting. Then they *put an end to all differences,* and become *reconciled* to one another. In the passover no leavened bread was to be in their houses, and the Jews to this day *search all corners of their houses,* to see that they have none. They cleanse their houses, and furnish them with *new kitchen and table furniture.* They *burn their leavened bread,* and those moveables, which are made of metal, are put in the fire and polished.†

So our Indians, "when their corn is ripe," celebrate a great festival, which continues a number of days. Having *cleansed and swept their houses and streets,* and furnished themselves with *new clothes and new furniture,* they collect their old clothes and furniture, their old corn and provision into a pile *and consume them with fire.* They then observe a fast of three days, denying themselves the indulgence of every appetite, and extinguishing all their fires. A general amnesty is proclaimed; *criminals return home;* crimes are

* Levit. 23d. chap.
† Leo of Modena.

absolved, and an universal *reconciliation* takes place. The next day after the fast is closed, the high priest kindles a new fire by rubbing dry wood together, from which every dwelling is supplied with the pure flame. The scene now changes; hilarity and pleasure reign. New corn and fruits are brought from their fields, and three days are spent *in feasting, music and dancing*. After this, four days are devoted to social visits among those, who had sacrificed and prepared themselves for this annual solemnity.*

From the natural application of several prophecies, to both people, some persons have supposed they were the same.

It was said to Israel, "they that are left of you shall *pine away* in their iniquity in your enemies' lands; the land of your enemies shall eat you up†."

Do not the Indians of America *pine away* before civilized men? Though they were millions when we were but a handful; though they were sturdy warriors; yet they continue to pine away, and the age may not be remote, when nothing but their bones may remain as proofs of their existence. It was also prophecied of Israel, that they should in Egypt be offered for sale, and few or none should buy them.‡ This was literally verified in the early wars of New England with the savages. The prisoners were frequently sent up the Mediterranean to be sold for slaves, yet few were disposed to purchase them.

The resemblance of the Indian language to the Hebrew has been thought to identify the people. There is not only a remarkable analogy between many Indian and Hebrew words, but the Indi-

* Bartram. † Lev. 26. ‡ Deut. 26.

ans, like the Hebrews, express their pronouns by prefixes, and suffixes.*

How far some of these circumstances are common to all nations, who approximate to the same state of society, or how far they may be characteristics of the *same* people, I presume not to offer an opinion. The subject is curious, and deserves further investigation."† ¶

Many tribes on the Amazon practise circumcision.

Doctor Wheelock had enemies, who opposed his measures, who contemned his plans, and seemed envious at the splendor of his fame. By them he was severely reproached, if any thing appeared amiss in his arrangements. Conscious of his integrity and sincere desire to promote the good of mankind; strong in the general approbation of the public, he met opposition with some impatience. Those enemies sometimes felt the severity of his rebukes. To the friends of his benevolent plans he was ardently attached as to the friends of truth and goodness. So strong were his convictions that the cause in which he was engaged was the cause of God, that he could not help considering all opposers as the enemies of God and religion. So confident was he of success that he cheerfully devoted his whole life to the single object of instructing the heathen.

Possessing strong passions he was most cordial in his friendship, and unwearied in assisting those of whose piety he had a favorable opinion. Of an open and frank disposition, he was unsuspicious, and in some instances was imposed on by the artful. Though sometimes severe in his resentment toward those, who were vicious or re-

* Dr. Edwards.

† Mather, Megapolensis, a Dutch missionary, Adair, Roger Williams, Eliot, &c. &c.

¶ Dr. Parish's Modern Geography.

prehensible, he was very affectionate in his reconciliation on their acknowledgment and submission.

On reviewing the works accomplished by Dr. Wheelock, it is evident he must have been remarkably active and indefatigable in his labors. He had no time for amusements or rest; his whole life was a continued series of exertions. He neglected not the minutiæ of his concerns; he had a talent of dispatching business with great facility. His correspondence in Europe and America was extensive; and so at command were his thoughts, that often while composing his letters, he at the same time supported conversation on other subjects. He accomplished much because his whole attention was invariably fixed on his favorite object. He pressed every advantage within his reach to one point, the salvation of the heathen. A sentence expressing the character of an ancient worthy, may be applied to him; "*Ad id unum natus esse videreter quod aggredereter;*" i. e. he seemed to be born for what he had undertaken. According to his devout request, that he might not outlive his usefulness, he died in the full possession of his intellectual powers and in the midst of his usefulness, apparently too soon for his friends, too soon for the church and the world. Through an active and enterprizing life, religion had been his companion and his guide, and in its solemn, closing scene, the consolations of religion were his support and joy.

SECTION X.

HIS CHARACTER—FAITH—PRAYER—DOCTRINES—TALENTS AS A PREACHER, &c.

PERHAPS the christian and philosophic reader, pleased with distinct views of character, may wish for a more entire portrait of Doctor Wheelock. The historic sketch, already given, presents some features strongly marked; others may be more clearly drawn. Doctor Wheelock not only *believed* in a general and particular Providence; but he *felt* and realized the doctrine. Consequently he viewed with interest, not only the great changes in the world, and those evidently important to himself; but the most incidental circumstance, the most trivial event, he habitually regarded, as a link in the chain of Providence, a unit of an eternal series, a part of an infinite plan. Consequently he was often affected and moved by those things, which did not excite the attention of others. Hence it was very natural for him to put constructions on Providence very different from many of his connexions. This he often did to their surprise. From those things, which filled them with fear and despondence, he sometimes was animated and roused to new exertions. This might appear to be enthusiasm and rashness, but was really the result of an enlarged mind, of extensive views, and minute and familiar observations on the Providence of God. It has been said by a celebrated writer, "that every genius is a prophet;" with more propriety may it be said, that every careful observer of Providence is a prophet. "The secret of the Lord is with them that fear him." From constant observation on Providence, they better understand its language, and more safely argue

from the past to the future. By constant study they more readily comprehend its real import. The Doctor considered the word, and not the Providence of God, as the law of duty; yet when God gave him success, furnished him with the means, and opened a door for his exertions, he considered this a call to proceed, and often varied his plans, as Providence seemed to invite or oppose his labors.

Doctor Wheelock was a man of *faith*. Like Abram he believed God. Hence such phrases as these are frequent in his letters; "God gives me all I ask for; he is a prayer hearing God. If I were not stupid and sluggish and unbelieving, I doubt not I should have much more, and all I need; for he hath said, "open thy mouth wide and I will fill it." I find this to be so, and give into it. I think with my whole heart that I am not straightened in him. I can bear witness to that precious word of Christ: "Ye shall ask what ye will in my name and it shall be done." I think my affairs are under the smiles of heaven, and they will be so, if we keep up a good account with God." Such was the faith of this good man. He remembered that God had said, "Command ye me." He gave credit to this declaration; he availed himself of its immense advantages. Therefore, like Jacob he was ready to say to God, "I will not let thee go unless thou bless me." He persevered in his addresses, till he obtained the object of his desire. He seemed at times to draw upon Providence for his expences in bringing the Indians to the knowledge of the truth. So strong was his faith in God, that he would give success to his useful plans, that sometimes it seemed to others like fanaticism.

Such faith naturally produced a spirit of prayer. Doctor Wheelock was a man of prayer. In social prayer he enjoyed remarkable fervor and freedom in his addresses. Beside his usual and daily devotions, he often set apart particular days and seasons for prayer. When going a journey, whatever was the hour of his departure, he always called his family and students together to supplicate the blessing of God on his undertaking. When two of his missionaries were setting out to preach the gospel to the Indians beyond the Ohio, he with solemnity and affection proposed to them and his pupils to maintain a concert of prayer, "that beside daily remembrance of one another, at the throne of grace, they might spend special seasons, saturday and sabbath evenings, between the hours of six and seven o'clock in prayer to God for his protection, presence and blessing upon them and on all missionaries, gone to proclaim salvation to the heathen." So great was his influence or so seriously disposed were his pupils, that every member of the school and college appeared to unite cordially in this solemn agreement. A vein of pleasantry enlivened his conversation, and so candid, charitable and accommodating was his temper, that he was sometimes accused of flattery; but this is no uncommon tax of politeness.

Though of a cheerful and pleasant disposition, such were the incessant and weighty concerns, which pressed on the mind of Dr. Wheelock, that they frequently extorted an involuntary groan. Much of his time was employed in profound meditation and prayer. In summer evenings, after the family had retired to rest, his custom was to walk one or two hours on the green before his house for serious meditation. Notwithstanding this contemplative turn of

mind, and frequent attacks of *hypochondria*, he delighted his friends by the sweetness of his temper and the urbanity of his deportment. His conspicuous situation attracted much respectable company, whom he entertained in the most agreeable and hospitable manner. An extensive acquaintance with mankind, had led him to a deep knowledge of human nature. Delicate was his sense of decorum and propriety; he always supported the dignity of his character as a christian and a minister of the gospel. So useful were his labors, so disinterested his motives, so persuasive his address, so winning his manners, that generally when he personally applied to individuals, he obtained all that he asked for the support of his expensive establishments.

Though Dr. Wheelock exerted all his prudence and profound discernment in arranging his plans, he relied entirely on the providence of God to give them success. Few men have been more conscious of their absolute dependance. He was rarely disappointed. He trusted in God and was not confounded. Frequently in his printed narratives of the school, he expresses his pious and grateful sense of the divine agency in his success.

Neither did his sense of dependance weaken his exertions, nor obstruct his perseverance. Nothing but the goodness of his heart could exceed his perseverance to obtain his object. Once satisfied concerning his duty, nothing could discourage or obstruct his exertions. He never gave up his design till he found it impracticable; the lukewarmness of friends did not cool his ardor; the desertion of associates could not appal his heart; and to the turbulence of opposition he calmly bid defiance.

In the articles of his faith, Doctor Wheelock agreed with the puritans, who were the fathers of New England. He belonged to the school of Calvin. The doctrine of divine sovereignty; of human depravity; the moral impotence of the sinner; the necessity of regeneration; the divinity of Jesus Christ; the infinite merit and efficacy of the atonement; the doctrine of election; special grace in the conversion of a sinner; the immediate duty of repentance and faith; the necessity of holiness as evidence of justification, were the favorite themes of this good man.

Like the light of the sun, the benevolence of Dr. Wheelock shines in his active and useful services. His whole life demonstrates the goodness of his heart. No higher evidence of a benevolent mind can be given, than the arduous labors he performed; the many privations, which he endured; the immense sacrifices he made; the burdensome and complicated cares, which he voluntarily assumed. Love to God and the souls of men, was undoubtedly the animating motive of his active life. The college and school were founded to promote the glory of the Redeemer in the salvation of men; especially the unlettered and perishing Indians of North America. The supplies from Great Britain unexpectedly failing; the war considerably lessening the income from the school lands, and producing other embarrassments, the school became involved in debt. Dr. Wheelock advanced his own property to the amount of three thousand three hundred and thirty three dollars. This, in his last will, he gave to the institution, reserving only the annual payment of one hundred and sixty six dollars to his eldest son, who is an invalid, during his natural life. Other valuable legacies he left to the school.

To gain a just idea of his benevolent spirit, we must have witnessed his incessant labors, his painful watchings, his oppressive cares, his daily solicitude for the miserable pagans on our borders. The weary journeys, which he performed; his valuable patrimony, devoted to the cause of charity, evince the goodness of his heart. The forests of New Hampshire, under whose shade he travelled from river to river, across plains and mountains, to find a place for the infant school of the prophets; the verdant boughs, which sheltered him from the cold, the winds and storms of a dismal winter; the lofty groves which echoed his prayers and praises, these proclaim the glowing benevolence of Dr. Wheelock.

The government of Dr. Wheelock was parental. No father watches over his rising offspring with more tenderness, than he manifested to the school and college. Neither unfeeling authority, nor mercenary fines, ever alienated the affections, or hardened the hearts of his pupils. His temper and manners were mild and pleasant, and those under his care obeyed from affection and respect. But when the Indian boys or others, were guilty of any notorious fault, to give weight to discipline, he usually visited the school himself, and witnessed the punishment inflicted by the preceptor. At such times, though they seldom happened, he gave the offender the most serious and affectionate admonition. This treatment generally produced the desired effect. The children of the Indians are left by their parents to the impulse of untutored nature, and came to the school without an idea of subordination. In some instances they discovered a ferocious and cruel disposition, particularly in torturing animals. The Dr. employed patience, and kindness, and resolution, to civilize those little savages,

and render them obedient to the laws of the school. Yet when circumstances demanded it he appeared in majesty, and awed the offender into obedience.

On such occasions, the description of dicipline, represented as an ancient resident in the universities of England, might be applied to him:

> " His gentle eye,
> " Grew stern, and darted a severe rebuke ;
> " His frown was full of terror, and his voice,
> " Shook the delinquent with such fits of awe,
> " As left him not, till penitence had won
> " Lost favor back again and closed the breach."
>
> COWPER.

Faithfulness, as a religious instructor, was a distinguished trait in the character of Doctor Wheelock. Religion entered into all his calculations, gave direction to all his plans, and seemed to dictate the most minute arrangement. He was the same good man in the parlor, the college, and the pulpit. In conversation he had a remarkable talent of introducing religious subjects with ease and pleasantness. His manner had nothing of ostentation or formality ; nothing which offended the careless or gay. He possessed a patriarchal hospitality, and the purity of his conversation, open and honest as the day, edified his friends, and gave dignity to his mild and endearing manners.

Anxiously concerned for the salvation of his children, his pupils and servants, he occasionly took them individually into his study, to enquire, with parental tenderness, into their spiritual state. With great plainness he gave them such advice and exhortations, as their respective cases rendered proper. Often God was pleased to bless these pious labors, and many of his pupils had cause to bless God for these seasons of religious

conference. In the great concerns of their salvation, his children and pupils frequently applied to him for instruction. During his presidency, as well as since, the university was a school of religion and human science.

As a minister of the gospel Dr. Wheelock was endowed with shining gifts. His sermons were animated, affectionate and persuasive. His talents as a preacher gave lustre to his name. His frequent journeys through New England; his incessant labors in the great revival, near the middle of the last century, made him extensively known and beloved. Multitudes flocked to hear him; he was a star of the first order in the constellation of preachers, which in that day shone with such distinguished splendor. For a time he was like an angel flying through the heavens with the everlasting gospel. Yet so humble was his spirit, so exquisite his sensibility, that he seldom entered the pulpit without fear; often his frame trembled. This however generally subsided as he entered upon the public services.

Though a man of profound science, and a fine classic scholar, his preaching was in a stile easy and familiar. He was a tree whose bending branches offered its fruit to the feeblest child. To win the attention, and rouse the consciences of his hearers, he had a remarkable talent. Without factitious ornament, his language was perspicuous and forcible. His aim was to inform the understanding, before he attempted to move the passions. Usually he wrote only short notes, and sometimes his preaching was extemporaneous. Possessing a lively imagination, a warm heart, and a deep concern for immortal souls, the impetuosity of his eloquence, often presented common and well known truths, with all the ir-

resistable charms of novelty. When he proclaimed the curses of the law; when he warned sinners of the approaching wrath of God, they seemed to stand on the base of Sinai; the pulpit was clothed in thunder; the coruscations of truth were as forked lightning, and with one voice they cried, "what shall we do to be saved?" When he addressed the humble saint, his voice was that of the angels, who welcome the spirits of the just to mansions not made with hands. The trembling penitent looked to the CROSS, to behold the Lamb of God; he was cheered with hope; he was filled with joy at his approaching glory.

As might be expected from his impassioned address and holy pathos, he was a remarkably successful preacher. Many aged christians in every part of New England consider him as their spiritual father. Whole churches have been gathered, apparently the fruit of his ministry. At one period he was known to say, that he had charity to address the body of his own people as real christians.

Undoubtedly there is a cause why such success is not more common. The persuasive and irresistable power of eloquence, has been handed down to us from the highest antiquity. From the time of Aaron, the high priest of Israel; from Nestor and Ulysses, military commanders of Greece, numerous public speeches, in different ages and countries, have displayed the commanding force of oratory. The thunder of Demosthenes overawed the Athenian multitude, and the pathos of Tully extorted a favorable sentence from the mighty Cæsar. Nor has the christian church been destitute of sacred orators, who have sometimes had more influence in society than kings or conquerors; who have given a new mo-

ral complexion to the people they addressed. The opinions, passions, and actions of men have been swayed as a field of wheat before the northern blast. But these effects have not been produced by modern apathy, by cold sermons, read in a cold manner. Metaphysical arguments do not move the souls of men. Dry syllogisms will not break the heart, nor awaken the conscience. Florid declamations respecting the charms of virtue, or the ugliness of vice, will never allure depraved mortals into the paths of salvation; will never appal the heart with the terrors of divine wrath, nor restrain the impetuosity of human passions. Though the effects were deleterious, we may learn the amazing power of eloquence from Peter the Hermit. He had visited the holy land, the city of Jerusalem, and the tomb of his Saviour. He had witnessed the sufferings of christians in that country. With his heart penetrated and overwhelmed with the subject, he returned to Europe. Traversing the nations of christendom, he exhorted them to deliver their brethren from Mahometan oppression. Expressive of his deep concern, and readiness to endure any hardships for the relief of the suffering christians, his head was bare, his feet were naked, and his meagre body wrapped in a coarse garment. Thousands thronged around him; he described the woes of the saints in Jerusalem and Europe was roused. He mentioned the profanation of their Saviour's tomb, and they were melted into tears. He conjured them to prove themselves the soldiers of Jesus Christ, and they enlisted under the banner of the cross; he sighed, and millions marched to the holy land. The rustic enthusiast inspired the passions, which he felt. It is not half a century since Whitefield blazed through the British empire. Though

he had no remarkable charms of person or voice, yet he was an orator, and like a new star in the heavens he attracted every eye; all gazed as if a comet were sailing through the heavens. Though he gave no remarkably luminous or profound views of religious subjects, yet such was the enchantment of his eloquence, that every ear listened, as if an angel spoke. He was in earnest, his heart glowed with christian benevolence, and he persuaded men to be reconciled to God.

Dr. Wheelock possessed the genuine spirit of primitive christianity. He was fired with apostolic zeal for the glory of God and the salvation of men. A double portion of that spirit was given to him, which now appears so glorious among the friends of Christ in America, Great Britain, Denmark, and most of the nations in Europe, in extending the knowledge of salvation to every quarter of the globe. He, in the obscurity of a country village, began the work *alone*. Now the wealth and influence of numerous individuals and powerful societies are *united*. Then the christian nations were in a state of slumber, as to the perishing heathen; now the protestant countries seem animated with a kindred zeal to evangelize the pagan world.

How would the good Doctor, like aged Simon, with the infant Redeemer in his arms, have rejoiced to see our day, when the tongue of the dumb sings for joy, and the wilderness blossoms as the rose. Perhaps God designed him as the morning star, to be the harbinger of this resplendent light.

Yet with these shining talents, these splendid services, and the blaze of popularity, which followed him in every walk of life, Dr. Wheelock was one of the most humble men in the world.

Though like St. Paul, he was in journeys oft, and in labors abundant, for which he accepted no worldly reward; though in his zeal to extend the field of his usefulness, he often went beyond the monies he had received, in his expenditures, for which his own estate was always pledged; though finally in his last will, he bequeathed to the school and college those sums, which at that time, would have been considered an ample fortune in this country; yet he makes no boast; he claims no tax of admiration; he only says, "I have professed to have no view to making an estate by this affair. What the singleness and uprightness of my heart has been before God, he knows, and also how greatly I stand in need of his pardon." His zeal was not, however, the ungoverned fire of the enthusiast, nor was his boldness of enterprize tinged with the rashness of a daring adventurer. In the warmest fervor of his zeal, and the most independent and responsible actions of his life, his thoughts were collected, his arrangements exact, and he declares he never ventured in expences beyond what his own fortune would have supplied. Though in his benevolent projects, he often put to hazard his own estate, he never endangered his creditors. He never suffered his charity to interfere with the most strict integrity. The following extract from one of his yearly narratives will show how pious and disinterested was the soul of this good man. "When I think of the great weight of present expence, for supporting sixteen or seventeen Indian boys, which have been my number the last year, and as many English youth on charity, and eight in the wilderness, who depend for their support wholly from this quarter, which has been the case a considerable part of the year; also such a number of la-

borers, and the necessity of building a house for myself, with the expence of three, and sometimes four tutors, I have sometimes found faintness of heart; but when I consider I have not been seeking myself in one step which I have taken; nor have I taken one step without deliberation and asking counsel, and that, if further resources from that fulness on which alone I have depended from the first, should be withheld; yet that which has been laid out will be by no means lost to this school, nor be exposed to reproach, as having been imprudently expended. I have always made it my practice not to suffer my expences to exceed what my own private interest will pay: in case I should be brought to that necessity, justice will be done to my creditors. But the consideration, which above all others, has been and is my sovereign support, is that it is the cause of God. God most certainly has and does own it as his work. In him, and in him alone, do I hope to perfect his own plan for his own glory. Whatever his plan may be, of which we see but the beginning, he will accomplish it, let the devices, counsels, and machinations of men or devils be what they will. Under these apprehensions I cannot be anxious respecting the issue. God has done great things for this institution, and I may not go back; but wait upon him, and hope in him to maintain, support, and defend it, and perform what is wanting for it in his own way and time. Certainly his hand has been conspicuous in its beginning, rise, and progress, through so many dark scenes. When in its infancy, and an object of contempt, it was the hand of God, which opened and disposed the hearts of so many on both sides of the water, to such pious and charitable liberalities for its support. It was the finger of God that

pointed out such a wise, godly, and honorable patronage for it in Europe. What but a divine influence should move my worthy patrons, with so much cheerfulness, to accept that important trust in London, and to prosecute the design with so much steadiness and disinterested zeal. It was the hand of God, which advanced our great friend and patron, the Right Honorable William, Earl of Dartmouth, to the American administration, while he was in such connexion with this seminary. It was the hand of God which opened the heart of our gracious Sovereign to show his princely munificence in his royal bounty, and more especially in ratifying a charter, endowing the seminary with all the powers, immunities and privileges of any university in his kingdom, by which its interests are most effectually secured, and those who are graduated here have not an empty title, but by law a claim to all those rights and privileges, enjoyed by graduates in any university of Great Britain. Was it not the hand of a gracious God that advanced so important and beneficial a friend as his Excellency Governor Wentworth to the chair of this province, and disposed him as a nursing father to patronize this infant college in the wilderness? Certainly the gracious hand of God has been very evident to all acquainted with that regularity and good order, which have uninterruptedly subsisted here, and that without any form of government than *parental.*

These things have not resulted merely from the wisdom, prudence or wise politics of the age; but God has evidently designed to hide pride from man, and make the excellency of his power and grace conspicuous, by making choice of an instrument every way unequal to the arduous work. Surely this looks like his plan, to

make the excellency of his own perfections appear, and secure all the glory to himself."

The pious mind, who contemplates the holy spirit of Dr. Wheelock, and observes his humility, his gratitude for past blessings, and his unwavering hope of future interpositions of Providence in favor of the seminary, which he had founded, will not be surprised at its subsequent prosperity, the showers of divine influence, which have fallen upon it, and the many tokens of divine favor, it has enjoyed. The temple reared with such a heavenly spirit must be a dwelling place of the Most High.

The rock smitten by the hand of faith watered the camp, and sustained the church of God in her travels through the wilderness.

So this seminary, whose foundations were laid with so many prayers and sacrifices of christian faith, has diffused the light of science, and supported civil order, morality, and religion in very extensive regions of infant settlements, in our country. Knowledge and piety prevail where ignorance and irreligion must have covered the people with gross darkness.

In this imperfect portrait we ought to mark distinctly the winning address and endearing manners of Dr. Wheelock. This feature of character is more essential to a successful gospel minister than is generally supposed. The most salutary advice, the most precious doctrines, the most holy examples, are often lost, and more than lost, by the unpleasant manners of the christian pastor. He ought to study the modes of access to the human heart, as carefully as he studies his sermon or his bible. Careless, rustic, indecorous, or indelicate manners, may destroy the best effects of the most evangelical labors. Endearing manners, united with other essential qualifi-

cations, ensure a minister the hearts of his people; the longer he lives with them, the more cordial and confidential is their union; every year elevates their esteem and increases their affection; as he advances in life, instead of being weary of his services, the more indissoluble is their relation; many waters cannot quench their love.

The friends of Dr. Wheelock were bound to him as with bands of iron. He used to say, that he abhorred that religion, which was not marked with good manners. His influence among his people at Lebanon was remarkable. He taught them not only the essential doctrines of grace, and the necessary duties of a christian life, but he inculcated the importance of civility, a catholic temper, and amiable deportment. It was not long after his ordination, that a great revival of religion took place through the land. Whitefield, Tenant, and many others were employed by Providence, as the instruments of giving a mighty impulse to the public mind. An irresistible, surprizing influence accompanied their labors. Fashionable follies were suspended; long established habits were broken; customary immoralities vanished from society; vice was appalled in her mad career. Family religion, public worship, attendance on the sacraments, all the virtues of a christian life, were more generally, and more devoutly observed. At the close of this glorious day, when spiritual slumbers began to steal upon the church, the enemy sowed tares. A race of Separatists, of Anabaptists, and other sectaries, darkened the heavens with the smoke of their unhallowed fires. The foundations of religious society were shaken. A spiritual tornado tore up the barren trees in the garden of the Lord; the most precious fruit was bruised,

and the enclosures in many places were thrown down; the laborers trembled for their own safety. They were called "hirelings, wolves in sheeps' clothing, formal legalists, destitute of the power of godliness, dumb dogs that could not bark." In this dismal tempest Dr. Wheelock stood secure, like Moses on Sinai's fiery summit. He had not only been a useful preacher abroad, but remarkably successful at home among his own people. He had so taken heed to himself and his doctrine, as not only to save himself, but those who heard him. The aged and the young, parents and children, in general looked up to him as their spiritual father, and faithful guide. While in most of the towns of New England, separations took place, and many worthy clergymen endured trials of cruel mockings, all was harmony among the people of Dr. Wheelock. While in many other places the people neglected and despised their minister, his people were kind, loved and revered him. While in many places the people were heady, censorious, and puffed up with their own attainments; his were teachable, meek, and candid. While others separated from their own minister, or idolized a few of their own sort, disdaining all others, as unconverted; his retained a spirit of unity, and were ready to hear all the ministers of Christ, without any insidious distinctions. Happy is the minister, ordained by providence, to implant in the minds of his people such an amiable temper, such a heavenly spirit. He shall shine a star of glory in the kingdom of God forever and ever.

It scarcely needs to be added, that Dr. Wheelock was a man of uncommon *industry*. Ever active, ever exerting himself, he had no time for self indulgence, or that torpid indolence, too common in the world. It was *his* meat and

drink to *do* the will of his heavenly Father, and what he did he accomplished with all his force.

Were all youth trained to similar habits of diligence, essential advantage to them and a conspicuous change in society would be the result. Were all the shreds and fragments of time, the hours and minutes, which are daily thrown away in idleness or useless chat, employed in reading, or some serious exercise of the mind, the improvement would surpass calculation. Probably a saving of years might be made in the life of almost every man. In this way most people might study history, geography, and other liberal sciences. They might become learned in the things of God. Of all men living, ministers of the gospel have the most miserable apology for idleness, or those sauntering, lifeless movements, which often pass for labor, but are really idleness in disguise, a spirit of slumber, assuming the garb of weary exertion.

Have ye not, oh ye lights of Israel, have ye not many volumes, which may be reviewed with advantage? Are there not various portions of the sacred writings, which may yet be more critically examined, with vast profit to yourselves and your people? Are there not other studies, which have connexion with religion, that enlarge the mind, and improve the heart; that give just views of Providence, and of human nature? Do not certain subjects in theology call for serious investigation, before you discuss them anew? Have you not sermons, which ought to be copied, which need alterations, retrenchments, and additions? Do not the arrangement, the style, the spirit of the performance, admit vast improvement? Does not the importance of the subject demand a more lucid method, a more perspicuous arrangement, a more impressive manner, more ele-

gance, more energy, more pathos? A more childish frenzy never seized the mind of a slothful servant, than the opinion, that unstudied sermons, thoughts hastily huddled together, are more popular with an illiterate assembly, than discourses thoroughly digested, and expressed in a correct and finished style. The fact is, no assembly is so stupid, as not to feel the difference between a sermon, crude and disconnected, and one elaborately and judiciously prepared, and maturely adapted to their circumstances or characters. Though he may more precisely know in what the difference consists, yet no learned critic feels the difference more forcibly, nor is more disposed to do justice to the preacher, than a common auditory. Observation proves that when a minister is diligent, and enters deeply into the nature and spirit of his subject; when his heart, his words, his appearance, are in unison with his doctrine, his people always discover it, and listen with corresponding attention. When he is dull, and listless, and unprepared, they ever catch the contagious spirit of slumber and moral death.

SECTION XI.

DOCTOR WHEELOCK's PERSON—HIS SUCCESSOR—HIS MISSION TO EUROPE—LANDS GRANTED BY VERMONT—NEW COLLEGE EDIFICE—PROFESSOR RIPLEY—LANDS GRANTED BY NEW HAMPSHIRE, &c.

DOCTOR WHEELOCK's person was of a middle stature and size, well proportioned, erect, and dignified. His features were prominent, his eyes a light blue, and animated. His complexion was fair, and the general expression of his countenance pleasing and handsome. His voice was remarkably full, harmonious, and commanding.

As the charter of the college, with which the school is connected, gave to Dr. Wheelock, the founder, the right to nominate and appoint his successor, he, in his will, nominated three gentlemen. The first was his second son, Col. John Wheelock, then in the army of the United States. He accepted the appointment, which was confirmed by the Trustees, and is now the President of Dartmouth College, and Moor's School. The pious confidence of Dr. Wheelock, which he expressed just before his death, that his son, who had assisted him in his toils, would be succeeded and blest in carrying on the good work, which he had begun, has been conspicuously realized. The united institutions have been remarkably prospered and blest under his able and faithful instructions. As the college had suffered great disappointments and losses during the war, the Trustees supposed this a proper time to make application to the friends of literature in Europe for assistance. Mr. Wheelock, lately appointed President, had on the cessation of hostilities, determined to visit Europe for the purpose of improvement, and to negotiate with

the Hon. Society in Scotland, respecting the monies of Moor's School in their hands. The Trustees, therefore, authorized him to solicit benefactions for the university. He embarked in 1782, furnished with testimonials and recommendations in favor of the institution by his Excellency President Washington, and several governors, and principal gentlemen of the United States. He met with considerable success; several gentlemen in Great Britain became liberal benefactors. They gave the principal articles of a philosophical apparatus, and a variety of curiosities for the museum. He also visited France and Holland. The Prince of Orange patronized the object, and made a handsome donation. On his return, the President embarked in a ship, commanded by Captain Callahan, bound to Boston, which was unfortunately wrecked in the night, on the wild and stormy coast of Cape Cod. Providentially the lives of the passengers and crew were saved. After the vessel struck, they committed themselves to the surge, and were borne to the beach.

Very cordially was he welcomed by the College and his friends. Most happy to Dartmouth College was his acceptance of the Presidency. Not to mention those natural and acquired talents, which have rendered him so conspicuous in the walks of literature; nor those amiable virtues, which have endeared him to all the sons of Dartmouth, he was probably the only man in the world, who could or would have made the sacrifices necessary to the existence of the college at that time. So feeble were the dependencies of this infant seminary; so obstructed by the war were all its sources of income, that when other necessary demands were answered, not a cent re-

mained for the presidency. For three years President Wheelock devoted himself entirely to the laborious duties of his office, supporting himself and family, without any salary or reward.

Though the college was near our northern frontier; though it suffered serious embarrassments by the revolutionary war; yet a respectable number of resident students received their education there in that period; twelve of whom, on an avarage were supported by the funds of the school.

Every other college in the country beside this was disturbed by the war, and compelled for some time to suspend their exercises. Dartmouth continued her course through the storm. While Harvard, and Yale, and other colleges were barracks for soldiers, or were trembling at the roar of artillery, Dartmouth, surrounded by her forests, quietly pursued her studies. After the establishment of peace the affairs of the college assumed a brighter aspect. It had been greatly useful to Vermont, separated from it only by Connecticut river, in educating her sons. The Legislature of that State, therefore, in the year 1785, gratefully made a grant to the college and school of a township, containing twenty three thousand acres. *(l)* By this, and other resources mentioned, the trustees in 1786, were encouraged to lay the foundation of a new college edifice, which was finished the next year. It is of wood, handsome and commodious, one hundred and fifty feet long, fifty broad, with a projection in front, three stories high, containing thirty six rooms for students. Very near the college is a handsome chapel, fifty feet by thirty six. They stand on a gently rising eminence. In front of them extends a verdant square, which

is surrounded with handsome buildings, a meeting house, with a handsome spire, a house for Moor's School, adorned with a cupola, a large building in which are privileged chambers for the students, and a number of elegant dwelling houses.

All parts of the world bear the traces of former convulsions and changes in its surface. The plain before the college has furnished facts for philosophic investigation. In sinking a well on the westerly side of the plain, at the house of Mr. Professor Smith, a quantity of pitch pine knots were found, twenty feet below the surface; two feet below the knots wood coals were found. At the time the loftiest pines were growing on the surface, the following were the strata, through which they dug; "Loose earth, with a mixture of marle, two feet; sand and gravel, five feet; clay, eight feet; heavy moist sand, mixed with clay, five feet; blue gravel, four feet. This plain is now about two hundred feet above the water of Connecticut river. A considerable part of the descent is precipitous. In another part, trees mouldered to dust have been discovered at a greater depth. Shall we suppose that an earthquake has thrown a hill into a valley here once inhabited, or shall we rather trace back the change to the era of the general *deluge*? In the progress of our acquaintance with the natural history of the surface and bowels of the earth, and the summits of the highest mountains, we find a thousand witnesses, which testify to the universality of the flood, and confirm the history of Moses, which declares, that "All the high hills that were under the whole heaven were covered."

In the winter of 1786, the college experienced the loss of an eminent Instructor, the Rev. Silvanus Ripley. He was suddenly called from his labors, in the vigor of life, and the midst of extensive usefulness. He was in the class, which first received the honors of Dartmouth College. After taking his degree, he continued with Dr. Wheelock as tutor in the college. In 1775, he was appointed Master of Moor's School, and in 1779, at the decease of Dr. Wheelock, he succeeded him in the pastoral care of the church in the college, and soon after was elected professor of divinity. Professor Ripley was a learned man, an orthodox divine, an evangelical and popular preacher. His eloquence had nothing artificial or studied. His sermons were seldom written; his manner was pleasant and winning; his words flowed as promptly and easily in the pulpit, as in the social circle. His address was agreeable, and his benevolence rendered him amiable to others. During his ministry in 1781 and 1782, there were remarkable revivals of religion among the students and others in the vicinity of the college. After his decease, the Rev. Dr. Smith was appointed to the pastoral care of the church.

The former government of New Hampshire being dissolved, a further investigation respecting the title of lands, granted by the royal governors, took place, from which the Trustees of the college found that their title to Landaff was precarious. It was granted to them by Governor Wentworth, but many years before this, it had been chartered to others by a former Governor.

The first grantees not fulfilling the conditions of the charter, it was, agreeably to the usage

then, declared by the Governor and Council to be forfeited. Afterwards it was granted to the college; but after the revolution the first grantees renewed their claim, alledging that the adjudication of the forfeiture was irregular. One or two cases of the kind were tried by the proper judicature, and the lands awarded to the first proprietors. The Trustees yielding on principles of law to a prior title, have constantly confided in the justice of the State to indemnify them for their loss. More especially do they continue their confidence in the government, as this donation was a principal condition of establishing the college in New Hampshire. Large sums were expended by the institution for the settlement of that town, in building mills, opening roads, clearing lands, and erecting buildings. The principal obstacles had been surmounted, when they were compelled to abandon all their improvements. A large farm, designed to be retained for the college, with suitable buildings, was in an advanced state of cultivation. Beginnings had been made on several others. With this township the college seemed to lose its principal resource. It had been estimated with judgment, as equal to a capital of fifty thousand dollars.

The government of New Hampshire, in 1789, generously granted to the college a valuable tract of land, lying on Connecticut river, above the Upper Coos; but new and remote, it falls short of Landaff in value to the institution. They have also lately manifested a laudable disposition to patronize this seminary. Having discovered that its present income is inadequate to the accomplishment of several important objects, which the Corporation were striving, with much diffi-

culty to attain, the General Court, in 1805, granted nine hundred dollars to aid them the following year. From the cheerful manner in which this favor was conferred, there is reason to expect, that future legislators will be impressed with the importance of the institution to their government, and its powerful tendency to ameliorate the condition of man.

The State of New Hampshire gave them in 1807. a tract of good land, six miles square.
In 1809, they granted $ 3450. to erect a building for the medical department.

SECTION XII.

FUNDS OF THE COLLEGE AND SCHOOL—FUND IN SCOTLAND—INDIANS IN MOOR'S SCHOOL—REVIVALS OF RELIGION—NUMBERS—SITUATION FRIENDLY TO MORALS, AND PROGRESS IN LITERATURE—PROFESSOR SMITH, &c.

THE funds of the college and school are chiefly in lands, amounting to about fifty thousand acres. The President and Trustees have disposed of the greater part of those granted by the State of New Hampshire. Twelve thousand acres, the most valuable part, they still hold. The college lands, which are funded, are leased, and yield a rent from 2 to 10*l.* for a hundred acres per annum, according to situation and quality. The present income from college land is about 1333 dollars, a year. This with the tuition makes a revenue of about 3500 dollars. The fund of Moor's school in this country consists almost wholly of land in the township of Wheelock, which was given by the State of Vermont. The income from this will amount to nearly two hundred pounds per annum; to which will be added the interest of a thousand acres in the town, and other considerable tracts of wild land, which are not yet leased.

By a settlement made with the society in Scotland, in 1791, it appears that the money in their hands amounted to 11,333 dollars, which is upon interest at four per cent. This has continued with little variation. It will be continued, and the interest annually expended for the support of Indian scholars. Three Indian lads, between nine and fourteen years of age, belonging to the St. Francis tribe, are now members of Moor's school. They are supported by the interest of the fund in Scotland. It is expected that generally about this number may be supported. The boys have good abilities, and make

laudable progress in their studies. The fund derived from the township of Wheelock, as may be expected by the grantors, will be chiefly applied to lighten the burden of our own youth in the course of their education. In a year or two it is probable that the funded interest of the school will cancel the remainder of the debts, contracted in former years, excepting what is on the credit of the fund in Scotland. The school and college have happily answered the hopes of their founder and benefactors. The state of society among the Six Nations has been essentially improved. Other Indians have experienced important advantages; the door is now open to render them great service in Upper and Lower Canada.

The vast importance of these things will be acknowledged by all, who have only a slight knowledge of the ferocity and superstition of savages. Their belief of witchcraft, their fear of evil spirits, and their consequent subjection to the arts of their conjurors often render their days miserable. Not only their women and common people, but their Sachems and bloody warriors tremble at the threat of their powows, and the idea of malignant demons. Who has not heard of Logan? The following anecdote of him, we think must be interesting. It is extracted from the journal of a missionary, who visited the Indians on the Muskingum, in the summer of 1772.

"Saw, at several times at Pittsburgh, the celebrated Mingo or Seneca Chief, Capt. Logan. He is tall, straight, and well proportioned; his appearance martial, and his countenance ferocious. Was informed that during the last French war, he was an active leader of a band of savages, who desolated the defenceless frontiers: killing, scalping, and captivating a number of

poor men women and children. After the said war, a murder and robbery of a white man was committed on the Allegany Mountain. From circumstances, suspicion fixed the crime upon Logan, though no particular proof could be had to convict him.

I tarried about three weeks at Pittsburgh, and preached several times to the people of the village, who lived in about thirty log houses; and also to the British garrison, in the fort, a few rods distance, at the request of the commanding officer, Major Edminstone.

Set out for Muskingum, in company with my interpreter, a christian Indian, one of the converts of the late excellent and pious David Brainard. Major Edminstone, at my request, politely gave leave to his interpreter at the fort, to accompany me. He was a young man well acquainted with the customs, manners and language of the Indians, having been some years a prisoner among them. These men were provided with guns and ammunition, principally for the sake of wild game, on which we depended for subsistance in our journey.

The second day after our departure, we unexpectedly came upon Capt. Logan. I did not observe him, until my interpreter hailed me, and said Capt. Logan wished to speak with me. He was standing a few rods from the path, under a tree, with another Indian by him, each having a rifle; they were painted and in warlike dress. I rode up to him, and addressing him by name, asked him what he wished to say to me; he looked pale, appeared to be agitated, and after a pause, pointing to his breast, said, "*I feel bad here. Wherever I go the evil Monethoes* (devils) *are pursuing me. If I go into my cabin, my cabin is full of devils. If I go into the woods, the trees*

and the air are full of devils. They hunt me by day and by night. They seem to want to catch me and throw me into a great deep pit, full of fire." In this strain of devils haunting him, here and there, and every where, he talked some time, leaning on the muzzle of his gun. His eyes were fixed on the ground, he never once raised them to look me in the face; he was as pale as an Indian could look, and in the conclusion asked me what he should do? I gave him such friendly advice as the moment suggested. Exhorted him to reflect on his past life; to repentance and prayer to God for pardon, and that he would drive those evil spirits from him. I was not a little surprized at his appearance, and thought it not unlikely that his conscience was harrowed with remorse for the many murders, which the bloody minded wretch had perpetrated."*

It is to be lamented that some method, more successful has not been discovered to christianize such savages. In almost every part of the christian world, the labors at different times have been immensely great; the effect has been comparatively inconsiderable. The efforts made by the first fathers of New England were noble, but not permanently successful. The labor of Dr. Wheelock was immense; his scheme in theory was most flattering, but in a great degree it disappointed his hopes. The good men, from the London Missionary Society, scattered over the islands of the Pacific Ocean, receive no harvest from their long continued work.

* Soon after the commencement of the revolutionary war, information was received, that Logan, at the head of a party af Indian warriors, fell upon the back settlements, and murdered, scalped, and captivated thirteen of the defenceless inhabitants. Thus, this ferocious barbarian, satiated his vengeance, for the unjustifiable murder of his women, which a late writer represents him as lamenting in high oriental strains.

Perhaps we shall yet discover that *the best method to make savages christians, is for christians first to make them comfortable and happy.* Instead of employing their young men in our seminaries in reading the Latin and Greek poets, which has a tendency to make pagans of christians, let them be taught the useful arts, and the first rudiments of religion. Let them return to their tribes, and erect more commodious dwellings than their neighbors and brethren; let them better cultivate their gardens, and provoke emulation around them. Let our missionaries be men of business; let them be farmers, mechanics, and physicians. The people of Otaheite say to their missionaries, "you tell us of our salvation, and behold we are dying." They point to their sick and ask their preachers whether they can heal them. Were they physicians they would rise superior to the conjurers, who are always hostile to the gospel, and who alone pretend to the healing art. Let the missionaries show them how to build and plant. Thus, by relieving the distresses of the sick, and increasing the comforts of all, they may win their hearts and command their confidence. Let them begin their instructions with the evident first principles of natural religion; "tell them what they themselves do know," before they exhibit orthodox creeds or abstruse catechisms. In these ways perhaps a new era may mark the history of missionary societies, and new success encourage and reward their benevolent sacrifices.

When the college was removed to Hanover, there were about twenty families, living in as many log huts; now there are in the town about two thousand inhabitants, residing in comfortable houses, many of them handsome and elegant.

The college has been repeatedly favored with remarkable religious impressions on the minds of the students. Particularly were the years 1771, 1775, 1782, 1788, distinguished by these special tokens of divine favor. These showers of divine grace have produced streams, which have refreshed the garden of the Lord, and made glad the city of our God. The young men in this school of the prophets, have, at these seasons, been powerfully and lastingly affected; they have gone forth as "angels of the churches;" the work of God has prospered in their hands; many of their people have been turned to righteousness.

Why should it be thought a strange thing that God should *revive his work* at particular times and places? If, as many suppose, God himself, by his immediate agency, governs the world, producing every thought and emotion of the mind, and that Providence is nothing less than *creation continued*, there is no difficulty in believing, and even in accounting for those seasons, denominated revivals of religion. Strictly speaking, no new operation takes place; but that same Almighty power, which is constantly operating, in these instances, works in a peculiar and glorious manner.

If, as some others suppose, God does not govern the world, by his own immediate agency, but leaves second causes to operate in a uniform course, why is it incredible or strange, that such religious operations should be temporary and local? Does not a certain combination of circumstances produce a zeal for science in a whole neighborhood, or a political agitation through the land? Why then may not a certain combination of events produce an affecting religious attention, through the neighborhood or the land?

However irreligious the world may be, they have the belief and the convictions of divine truth, which lay a broad basis to sustain the most powerful religious impressions. If the erection of a new school, may animate a whole district; if a particular act of government may inflame the country, why may not a new and affecting preacher, or a new and wonderful providence, alarm a whole neighborhood? Without insisting on our particular views of these seasons, we see not that the philosopher need enter his *veto* against them.

The benefits of the institution are increasing; they are inconceivably important. The sons of Dartmouth have, perhaps, had an equal share of distinction, as teachers in academies and colleges, as advocates at the bar, judges on the bench, preachers in the pulpit, and soldiers in the field.

From the founding of the college to the present time, the conduct of the students, with very few exceptions, has been uninterruptedly regular and amiable. The pupils have very uniformly the respect and affection of children for the President and Professors, who have always exercised the tenderness and solicitude of fathers toward the students. The government of the college has always been strictly *parental*.

For more than half a century, thirteen persons on an average, have been supported by the funds of the school, as missionaries, as school masters, or as students, preparing for missions. The expence of maintaining so many persons; the removal and settlement of the school and college in a dismal wilderness; the erecting of various necessary buildings; the clearing and cultivating of new lands, for the perpetual support of Moor's School, occasioned immense expences,

and account for the expenditure of the fund in England, and the debts which have been contracted.

It would doubtless have been pleasant to many readers, to have seen some of the private religious exercises of so eminent a servant of God as Dr. Wheelock; but whether the crowd of business, which constantly pressed upon him, or the fear of ostentation, or other reasons prevented, nothing by way of diary or journal of his private meditations has been found. But his labors exhibit his character; their vastness shows the powers of his mind; their godlike tendency, the goodness of his heart. "His profession and practice evinced the governing principle of his life, which was to live in the fear of God and to subserve his glory." The want of a journal is in a great degree supplied by his letters to christian friends at the close of this volume.

In 1809, the college experienced an immense loss in the death of Dr. Smith. He had devoted his life chiefly to the study of languages. No other professor in any college of the continent, had so long sustained the office of instructor; none had been more happy, useful, or diligent. Though indefatigable in his studies, he was always social and pleasant with his friends, entirely free from that reserve and melancholy, not infrequent with men of letters. At an early age he obtained the honors of this seminary, and even while a young man was appointed professor of the oriental languages. These were the smallest moiety of his merit and his fame. Without that intuitive genius, which catches the relation of things at a glance, by diligence, by laborious study, by invincible perseverence, which set all difficulties at defiance, he rose in his professorship with unrivalled lustre. He, like a marble pillar, support-

ed this seminary of learning. This *fact* is worth a thousand volumes of speculation, to prove the happy and noble fruits of well directed diligence in study. But the best portrait of Dr. Smith, is drawn by President Wheelock, in his eulogium on his friend, from which we make the following extract.

"The Rev. Dr. John Smith, a descendant from worthy parents, was born on the 21st day of December, 1752, in the parish of Byfield, in the State of Massachusetts. Early in life, so soon as his mind was susceptible of rational improvement, his father entered him at Dummer school, under the instruction of Mr. Samuel Moody. It is unnecessary to take notice of the developement of his juvenile mind, his attention to literature, and especially his delight in the study of the ancient, oriental languages. That distinguished master contemplated the height, to which he would rise in this department; and his remark on him, when leaving the school to enter this institution, was equal to a volume of eulogy.

Dr. Smith took his first degree in the year 1773. He still resided at the College with unremitted ardour in his literary pursuits. His mind was not wholly isolated in one particular branch. Philosophy, geography, criticism, and other parts of philology, held respectable rank in his acquirements; but these yielded to a prevailing bias: the investigations of language unceasingly continued his favorite object. The knowledge of the Hebrew with his propensity led him to the study of theology. He filled the office of tutor in the College, when an invitation was made to him from Connecticut to settle in the ministry.

At this period, in the year 1778, the way was open to a professorship in the learned languages. On him the public eye was fixed. He undertook the duties, and entered the career of more splendid services in the republic of letters. His solicitude and labors were devoted to the institution, during its infantile state embarrassed by the revolutionary war. He alleviated the burthens of the reverend founder of this establishment; and administered comfort and solace to him in his declining days.

From that period in 1779, Dr. Smith continued indefatigable in mental applications; faithful in the discharge of official duties; and active for the interest of the society, through scenes of trouble and adversity. The board of Trustees elected him a member of their body. The church at the College, founded by my predecessor, intrusted with him, as pastor, their spiritual concerns, and were prospered under his prudent and pious care. God blessed his labors; a golden harvest reminds us of the last. I may add, that his qualifications, as a divine, were appreciated abroad; and have been acknowledged with marked respect by a public and honorable body. To the force of his various exertions, under divine providence, justice demands, that we ascribe much in the rise and splendor of this establishment.

The Creator, in his wisdom, has not formed the individuals of the human race with universal genius. Cicero appears to have been the only instance, among the ancients, of the same person embracing the various arts and sciences, and excelling in each. One mind seems to have been adapted to only one kind of improvement, so that it might be matured, in its varieties, by the more effectual labors of all. But can this

truth justify the usage of the ancient Egyptians, and as continued in India, confining the different professions to particular families? Human institutions cannot control the laws of nature. Genius, restrained, can never advance. Happy, when education, and circumstances, conduct it in the course, which nature designed. Thus, in regard to him, whose merit now demands our tribute.

While surveying the circle of knowledge, and justly estimating the relative importance of its different branches, still his eye was more fixed on classical science; and his attachment seemed to concentrate the force of genius in developing the nature of language, and the principles of the learned tongues, on which the modern so much depend for their perfection. The Latin, the Greek, and the Hebrew, were almost familiar to him as his native language. He clearly comprehended the Samaritan and Chaldaic; and far extended his researches in the Arabic.

Some, perhaps, may think less of the importance of Grammar; because, like the atmosphere, its use is common, though necessary. Will such believe, that the enlightened Greeks and Romans assigned a place to its professors, as well as to philosophers and poets, in the temple of Apollo; could they conceive, that Suetonius devoted himself to write the history of *Illustrious Grammarians?* Plato gave rank to this art in his sublime works; and Aristotle more largely discussed its principles. A crowd of Stoic philosophers enlisted in the service. Varro, Cicero, Messala, and Julius Cæsar, treated of the same, and did honor to the subject.

The eminent attainments of Dr. Smith in the knowledge of the languages are attested by multitudes, scattered in the civilized world, who en-

joyed his instruction. They will be attested, in future times, by his Latin Grammar, published about seven years ago; and by his Hebrew grammar, which has since appeared. In each of these works, in a masterly manner, he treats of every matter proper for the student to know. Each subject is displayed, in a new method, with perspicuity, conciseness, simplicity, and classic taste. His Greek grammar, we may suppose, will exhibit the same traits, when it shall meet the public eye. This last labor he had finished, and committed to the printer a few months before his decease.*

If we turn to take a moral view of this distinguished votary of science, new motives will increase our esteem. What shall I say of the purity of his manners, his integrity and amiable virtues? These are too strongly impressed on the minds of all, who knew him, to need description. He was possessed of great modesty, and a degree of reserve, appearing at times to indicate diffidence, in the view of those less acquainted. But this, itself, was an effusion of his goodness, which led to yielding accommodation in matters of minor concern: yet, however, when the interest of virtue, or society, required him to act, he formed his own opinion, and proceeded with unshaken firmness. Those, intimately acquainted with him can bear witness; and it is confirmed by invariable traits in his principles and practice, during life.

The virtues of Dr. Smith were not compressed within the circle of human relations, which vanish with time. Contemplating the first cause, the connexions and dependencies in the moral state, his mind was filled with a sense of interminable duties. He was a disciple of Jesus. The

* It has been since published and is much approved.

former president admired and loved him, and taught him theology. The latter as a divine, and christian, embraced and inculcated the same doctrine——*peace on earth, and good will to all men.* This amiable spirit actuated his whole life, and added peculiar splendor to the closing scene.

His intense pursuits of science affected his constitution, and produced debility, which, more than two years before, began to be observed by his friends. It gradually increased, but not greatly to interrupt his applications till six weeks before his death. While I revive the affliction at his departure, its accompanying circumstances will assuage our sorrow. The thoughts of his resignation to divine providence, through all the stages of a disease, that rapidly preyed upon his vitals, his composure, serenity, and christian confidence, remain for the consolation of his friends, and instruction of all.

Such is the character of Dr. Smith, which I have endeavored impartially and faithfully to depict. Some there are, who, by a flash of achievement, have, like Pisistratus and Demetrius, received the burst of applause from a deluded people. Many surrounded with trappings of wealth, many, decorated with titles, many descending from ennobled ancestors, have been flattered, while living, by parasites, celebrated at their death by hirelings, and to their memory statues and monuments were erected. But such glory vanishes like the falling star, and its possessors are consigned to oblivion. How different is the honor consecrated to merit; to the memory of him, whose departure we now lament! The fame of Dr. Smith does not arise from wealth, nor descent from titled ancestors. It has no borrowed lustre. He was indebted wholly to his genius,

his labors, and his virtues. His monument will exist in the hearts of his acquaintance; and in the future respect of those, who shall derive advantage from his exertions.

In the immense loss, which his dear family sustain, they have saved a precious legacy; his example, and lessons of social and religious duties. The church with mournful regret, will retain the tenderest affection for their venerable pastor. What shall I say of this seat of science, now covered with cypres? Those, who have trod its hallowed walks, will never forget his instructions, nor the benevolent effusions of his heart. Where, in the ranges of cultivated society, is one to be found, qualified with those rare endowments, which can supply the chasm made by his death?"

It has often been justly remarked, that the situation of Dartmouth College is peculiarly favorable to study and the preservation of morals. Circumstances conducive to these objects, in addition to establishments wisely arranged for the pursuits of literature, are found in the salubrity of the situation; the uniform temperature of the climate; the pleasantness of the village around the college, neither too populous, nor too solitary. Though a considerable resort of company, and mart of trade, the steady attention of the students is not distracted with new objects, nor are they allured from the fair paths of sicence and virtue.

The inhabitants, consisting of about fifty families living round the beautiful and spacious green before the college are generally respectable, and enjoy the pleasures of friendly society among themselves and with the college. The country affords abundance of provision; commons are established on a plan very agreeable to the stu-

dents; the expence of board is not more than one dollar twenty five cents a week.

The long continued flourishing state of the college; the peace and order, which seem to be permanent residents there; the diligence of the students, the pure morals and amiable manners, so general among them, evince the wisdom of its administration, and show that the labor of instructing, and the still more difficult task of governing such a collection of youth from different States, of different habits and prejudices, are prudently and wisely directed.

The advantages for literary improvement at Dartmouth college are quite respectable. If the students do not make progress in science it must be owing to want of diligence or genius. The library contains about four thousand volumes of value, besides many of inferor rank. It is kept in a projected chamber of the college edifice. The philosophical apparatus, chiefly from the munificence of liberal friends in England, is kept in another chamber, and is very adequate for the most useful experiments. The museum contains a pleasing collection of natural curiosities. The legislative government of the college is in a Board of Twelve Trustees. The immediate instruction and govenment of the students is with the President, who is also professor of civil and ecclesiastical history; and a professor of the Latin, Greek, Hebrew, and Oriental Languages; a professor of Mathematics and natural Philosophy; a professor of Divinity; and two Tutors. The medical establishment is under a professor of Chemistry, and Medicine, who regularly exhibit a course of lectures in each of these branches. *(m)*

Lands in the vicinity belonging to the institution, are sequestered for the use of the different

professorships. Generally about one hundred and fifty resident students belong to college; and forty or fifty to the school. *(n.)* The whole expence of education, exclusive of clothing, is about one hundred dollars a year. The Commencement exercises are exhibited on the first Wednesday of August, in a large and handsome congregational meeting house, built by the people of the vicinity. In the same house the students attend public worship on the Sabbath. About twelve hundred have received the honors of Dartmouth College; two hundred and eighty of whom have been ordained to the work of the gospel ministry.

The qualifications for admission into the Freshman class are, a good moral character, a good acquaintance with Virgil, Cicero's select orations, the Greek Testament, knowledge to translate English into Latin, and an acquaintance with the fundamental rules of Arithmetic. Every student is obliged to attend the various recitations, disputations, and other exercises of his class. The members of the classes in rotation declaim before the officers in the chapel, every Wednesday, at two o'clock, P. M.

The Senior, Junior, and Sophomore classes, successively pronounce such orations and other compositions, written by themselves, as the President and Professors shall direct, on the last Wednesday of November; the second Wednesday of March; and third Wednesday of May. Tragedies, plays, and all irreligious expressions and sentiments are sacredly prohibited.

The languages, the arts, and sciences, are studied in the following order: the Freshman class study the Latin and Greek classics, arithmetic, English grammar and rhetoric. The Sophomore class study the Latin and Greek classics, logic,

geography, arithmetic, geometry, trigonometry, algebra, conic sections, surveying, *belle letters*, and criticism. The junior class study the Latin and Greek classics, geometry, natural and moral philosophy, and astronomy. The senior class read metaphysics, theology, natural and political law. The study of the Hebrew and the other Oriental languages, as also the French language is recommended to the students. Every week some part of the classes exhibits composition according to the direction of the authority. All the classes are publicly examined at stated periods; those, who are found deficient lose their standing in the class. It is a fixed rule that the idle and vicious shall not receive the honors of college. The punishments inflicted on offenders are, admonition, suspension, and expulsion. The president attends morning and evening prayers with the students in the chapel, and often delivers lectures to them on ecclesiastical history, on the doctrines of the christian religion, or other important subjects. He hears the recitations of the senior class; his fund of general science renders this an interesting part of collegiate life; he is unwearied in their instruction; and constantly watchful for the improvement and felicity of all his pupils. The classes are taught with the greatest accuracy by the worthy professor of the learned languages, who has with ability and acceptance taught these, and other branches of science, in several respectable seminaries, for many years previous to his election to this office, in 1809. The professor of philosophy has long been employed in the instruction of youth. His amiable manners, his discriminating genius, and familiar acquaintance with the sciences ensure improvement to all the diligent pupils under his care. The orthodox and evangelical instruc-

tions, given by the professor of divinity, excite the pleasing hope, that morality and piety will long be the glory of this seminary.

Two tutors are employed to assist the professors in the instruction of the students. These are young gentlemen, distinguished for their science and talents.

About seventy students generally attend the interesting and useful lectures delivered by the professor of medicine and chemistry. The vacations are, from the commencement four and a half weeks; and from the first Monday in January, eight and a half weeks.

To the most philosophic, contemplative observer, it must appear evident, that the smiles of divine providence have remarkably attended the establishments for science and religion, founded by Dr. Wheelock. Nor shall we be chargeable with superstition in supposing, that signal success has followed, as the reward of his faith, his zeal, his prayer, his labors for God; and as the reward of thousands of the christian church, who were in their prayers and contributions united with him in the advancement of religion, and the happiness of mankind; but however great the blessings are, which we enjoy by his pious and indefatigable labors, they may be lost by unfaithfulness in those who come after him, or by a departure from that orthodox faith, for which he earnestly contended. The original design of Dr. Wheelock, was the promotion of the christian religion and human science, for the glory of God, and happiness of mankind. Many friends of the united institutions, not only ardently desire, but confidently believe, that the gracious Providence, which founded them, and from small beginnings has raised them up to so much respectability, in answer to prayer, and by the exertions of pious

men, will long protect and continue them luminaries of useful science, and pure religion. Here we with pleasure introduce an extract from a manuscript sermon, delivered at Hanover, soon after the death of Dr. Wheelock.

"The Most High had purposed that this vast extent of territory, late a waste, howling wilderness, and a haunt for roving savages, should be filled with civilized inhabitants, and a people professing his name; that here the gospel should sound far and wide, and churches branch out on every side; and for this glorious end he sent this Lamp of Science, this illustrious institution before the future inhabitants, as Joseph before his church in days of old, that many souls, many churches might be made and kept alive. "Oh magnify the Lord with me, and let us bless his name together!"

"The other colleges in this land have been exceeding great blessings; they have been the lights and glory of North America; God Almighty bless them all, and restore tranquillity and wonted usefulness to those of them, which are now desolated and waste; God Almighty brighten their glory, and increase them all in numbers and graces, in science and all needed benefactions. Peace be within their walls, and prosperity within their palaces; for my brethren and companions' sake will I say, peace be within them until time shall be no more.

I consider christian universities, as instruments in God's hand, to be not only the greatest emolument to the State, but especially as the light of Zion and the day of Jerusalem. If ever I forget you, oh ye schools of the prophets, let my right hand forget her cunning; if I do not remember you, oh ye fountains of wisdom and science, let my tongue cleave to the roof of my mouth, if I

prefer not these pillars and ornaments of Jerusalem, above my chief joy. Yet certainly the school of the prophets, which the Highest himself has established here, is, in some regards, distinguished from any other on this side the ocean; the good hand of God is to be regarded in respect to them all, and the kindness of it has been more manifest to some of them than others; but never have I been acquainted, either from books, or in any other way, with such a wonderful series of events, leading to the establishment of any university, wherein the hand of God was so apparent and affecting to the attentive mind, as in the case of this institution.

The location of it in this part of the land, is that for which I admire the wisdom and goodness of God. The other colleges are all situated along the sea-shore, on the verge of the country, this in the very heart of it; they, as to their location, are like the sun in the horizon, this like that bright luminary flaming in the meridian. It is true, at present the inhabitants are more thin and scattered in these regions, than near the shore of the sea; but a little time will undoubtedly fill this part of the land with a great abundance of people; many great and populous, wealthy and affluent towns, will soon appear in these late desert regions. What rapid progress has been made already? a seat of learning being fixed here, hath had, and yet will have, the greatest influence on multitudes to emigate from old settlements and to flock all around you. I presume that in a few years more, no part of north America will exceed this, in numbers, or in wealth; and blessed be God, that here he has placed a light before him, a seminary of learning and piety, whose rays may beam all around, to enlighten and guide the State in all civil and political affairs, and from whose fountain shall

issue, every year, streams which shall make glad the city of our God.

Thousands of churches, we may reasonably expect, shall hence be supplied with "Pastors after his own heart, to feed them with knowledge and understanding." What cannot divine power and love accomplish for the good of the human kind, and oh how glorious is the prospect!

Methinks I take my station on some lofty mountain adjacent, as Moses on the top of Pisgah, and survey this wide, extended country, in its future, hastening greatness and glory. I see innumerable, stately temples, with spires piercing the skies, on every side. I hear even tongues of iron, proclaiming the sweet day of sacred rest, and calling the numerous votaries of the high God, and Jesus his Son, to "enter his courts with thanksgiving, and his gates with praise." I see in solemn and joyful procession, thousands of priests, clothed with salvation, and many thousands of saints shouting for joy. I hear in every house of God, the awful thunders of Sinai, and the voice of the trumpet waxing louder and louder; anon, I hear the sweet inviting sound of gospel grace and heavenly love, and behold souls shaken with thunders and pierced with lightnings from the burning mount, listening to the charming voice of Jesus, until the wounded and the lame leap as an hart, and the tongues of the dumb sing!—methinks I hear the wilderness far and wide, resound with anthems of praise, and hear it said of this and that man, yea, of many thousands that they were born here, and that here the Highest himself, doth establish his kingdom. I hear every passenger cry out and say, "How godly are thy tents O Jacob, and thy tab-"ernacles O Israel! as the valleys are they spread "forth, as gardens by the river's side, as the

"trees of lign-aloes, which the Lord hath plant-
"ed, and as cedar trees beside the waters; he
"shall pour the water out of his buckets, and his
"seed shall be in many waters, and his king
"shall be higher than Agag, and his kingdom
"shall be exalted."* God make your spiritual felicity a counterpart to that of the rich soil on which you dwell."

In concluding this humble tribute of filial duty and gratitude to the memory of our venerable patron and benefactor, we would express our sincere and ardent wishes, that these great and pious ends may always be kept in view by the successors of the honored founder in the presidency of the college and school, and by all to whom shall be committed the important trust of instruction and government, through ages yet to come. May the zeal and earnest labors of their predecessor, to promote the salvation of men, prove an animating example to all who shall come after him to carry on the good work, he so happily begun. As the charitable funds of Moor's school in Britain and America are now considerable, may an effectual door be speedily opened for their successful employment in the conversion of the heathen, and promoting the best good of mankind. Unhappy must be that individual or that corporation, which shall wilfully pervert a mite of that sacred treasure transmitted to them, that they might publish the doctrines of the cross among the pagans of the American wildernes, to inculcate any other religion, or accomplish any other purposes.

May all concerned feel a happy portion of that disinterested benevolence which fired the breast

* Numb. xxiv. 5, 6, 7.

of the pious founder, and by their devout prayers and other suitable labors, promote the salvation of the heathen. May we all honor the memory of Dr. Wheelock by following the example of his virtues, and thus secure the reward of faithful laborers in the vineyard of our Lord.

While this chapter was in the press, the death of professor Hubbard was announced in the public gazettes. Letters from various friends at college soon confirmed the mournful fact, that another pillar of Dartmouth is fallen; another luminary is extinguished. He graduated at Dartmouth in 1785, in the same class with the writer of this article. Never was a young man dearer to his college associates, than was our beloved Hubbard. In every branch of science his progress was conspicuous. With a remarkably retentive memory he was among the foremost in the study of the languages. Through life he continued to read the ancient Greek writers for his amusement. The strength of his mind rendered him a distinguished proficient in mathematics and philosophy. On leaving college he studied theology, and became a preacher of the gospel; but his voice, naturally small and feeble, was ill adapted to a large assembly, and having a remarkable delight in the instruction of youth, he was induced to become the preceptor of an academy, in which employ he continued at New-Ipswich and Dearfield most of his life, till he was elected by the corporation of Dartmouth college to succeed the Hon. Beza Woodward in the professorship of mathematics and philosophy. This office he accepted and discharged with fidelity and accep-

tance to the college and the public for six years. With his brother officers of the university, he lived in harmony; the President loved him, as a son; the students, as a father. His placid and indulgent temper, his winning manners rendered him inexpressibly dear to them. The class which he instructed affectionately offered to sustain the expences of his funeral. To those students, who were poor, he was not only lenient; but a generous benefactor.

Often were his pupils surprised at his exact knowledge of the sciences; seldom was a book in his hand, while hearing them recite in Geography, the Latin classics, and some other branches of study. To convince them of a mistake, he often repeated the sentence of the Latin Author *verbatim*, explained the meaning, and showed the construction of the particular word or phrase. As a christian, he did honor to the gospel of Christ. For several years he had been a Ruling Elder in the church at College, which he had joined in his youth. As a husband and father, he was all that could be desired. Of his merits I speak only what I know. From cheerful youth to grey hairs, he was my friend. Never selfish, never vain, never cold in his feelings, the glow of his friendship was, like the hallowed fire of the altar, never extinguished. His letters were not only animated with expressions of affection and enlivened by wit, but enriched with science and the purest sentiments of morality and religion. Persevering as the sun in his friendly offices, he was never satisfied with himself, while any thing more could be done for his friends; yet never did he magnify his services, never claim a return of favors, nor assess a tax of gratitude. To do good was his object; having accomplished this, he was satisfied. Though the mild and

gentle virtues seemed most congenial with the temperament of his mind; yet when occasion required, when duty called, he had an abundant share of resolution and energy. No opposition, no clamors, not a host of enemies, could induce him to abandon the friend whom he loved, or for a moment to become indifferent to the cause, which he had conscientiously espoused. Having made up his mind, he never held a parley with difficulties.

In music, few persons in this country have equalled him. In the delicacy of his taste, and his powers as a performer, he was dear to the lovers of sacred song. He was the author of several useful publications, and was engaged in preparing others for the public; but his Master has called him from his unfinished labors. A chasm is made in society; the world has suffered a loss. His family, the college, and a numerous circle of friends, are clad in the garments of mourning.

"His health through the summer had been feeble, but about three weeks before his death, he was seized with a violent fever. Though his sickness was extremely distressing, his setting sun shone bright. In view of his approaching change, he manifested a great degree of composure and enjoyment. He called his children to him, and gave them his most serious advice, his dying admonitions. The day of his death, he was raised up in bed, and prayed for his family, in language the most fervent and affecting. His views were clear, and his whole soul seemed to be absorbed in divine contemplations."

Another friend writes, "The loss of our dear friend, professor Hubbard, is irreparable to the institution, the church, and society. The last day of his life was the most joyful to him. He had the

full exercise of his reason, most of the time. He was continually praying in his heart, and sometimes aloud, praising God for his immense goodness, and especially for the wonders of redeeming love; exhorting his friends, and those around him to the duties of piety; rejoicing in the thoughts of his departure. With great composure he gave directions respecting his funeral, and in death did not forget the sacred art by which he had so often enjoyed elevated communion with his Savior and his God. He desired that an extract from his favorite *Handel* might be performed. The words begin with, *I know that my Redeemer liveth, and that he shall stand at the latter day upon earth, &c.* His *dying wish* was, that You, Dear Sir, might be requested to deliver a discourse to the college on the occasion of his departure. Thus he died in the triumphs of faith and love."

And didst Thou continue thy kindness in death, nor forget thy Friend in that awful moment. I am distressed for thee, my Brother; very pleasant hast thou been unto me. Rich in bliss have been the years of our social intercourse. No jealous, nor rival thought ever marred one moment of our felicity. Not more pure was the love of David and Jonathan; and must I see thee no more; no more shed tears of joy at any future interview? Oh, that I had known thy danger, flown to thy relief, to administer the hopeful cordial, to hear thy last adieu, to aid thy last prayer, and smooth the bed of death. Adieu, my Friend, accept this last tribute of love, adieu, adieu.

SECTION XIII.

EXTRACTS OF LETTERS, FROM SEVERAL VERY RESPECTABLE PERSONAL ACQUAINTANCES OF THE LATE DOCTOR WHEELOCK, TO ONE OF THE AUTHORS.

From the Rev. John Lathrop, D. D.

Boston, Dec. 21, 1803.

——— WHILE I had the care of the school in Lebanon, and was a member of the Doctor's family, I had a good opinion of his views and motives. I verily believe, he had a strong desire to extend the knowledge of salvation to the heathen nations, and by that gracious remedy, save many souls from ruin. He gave me sufficient evidence of the purity of his motives. While in his family, he led me into his plans, and after I left him, he conversed with me freely, on the great objects which he was pursuing, and I must say, I never had occasion to alter the opinion I early formed of him. I believe he was a sincere christian, and that few men were more under the government of christian principles. He was, at times, very much opposed in his favorite plans; but I never thought he was vindictive, or severe in his resentments. His zeal was happily directed by prudence and reason, and the love which he had for himself and his connexions, was habitually controlled by the reverence which he had for God and Religion.

With sentiments of respect and esteem, I am, Rev. Sir, your friend and brother,

JOHN LATHROP.

From the Rev. Eden Burroughs, D. D.

Hanover, N. H. Jan. 17, 1804.

——— Doctor Wheelock was an eminent Divine. In his religious principles, he was firmly established in the primitive doctrines of the reformers from Popery; and ever viewed, what are commonly called the doctrines of grace, as of the first importance in that system of religion, which the gospel contains———In addition to his public instructions, in theological lectures, he abundantly practised free conferences with his pupils, on subjects of religion. During his administration in the Presidency, the University was a school of religion, as well as human science. As a preacher, his aim was to reach the conscience—he studied great plainness of speech, and adapted his discourse to every capacity, that he might be understood by all. His preaching was signally owned and blest. The objects which occupied his attention, were various and important. The care of all matters, pertaining to the interest, order, and regulation of the university lay upon him; and he availed himself of the knowledge of the minutiæ of the interests and concerns of the college and school.

He had a remarkable talent at introducing religious conversation, without the appearance of pedantry or ostentation, and in a manner to prevent the most dissipated characters taking umbrage. He treated those who came to his house with unbounded hospitality and freedom. In the manner of his address there was something very mild and winning. To his intimate friends, he opened his heart with unlimited freedom, and they could not fail to be greatly edified

by such religious interviews. As he lived, so he died. He was satisfied in the prospect of death. Such was the character of the man, of whose life this sketch is given.

I wish you, dear sir, the guidance of heaven, and am, yours affectionately,

EDEN BURROUGHS.

From the Rev. Timothy Pitkin.

Farmington, April 2, 1804.

——— My personal and particular acquaintance with the late President Wheelock, began about the time of the first meeting of the Trustees of Dartmouth College, on the engrossing and finishing the Charter. I had the pleasure, as a member of the Board, to meet the good Doctor at Hartford, and at his house on the ground where the college now stands; and as there was not a full Board, they met at Keen, and also at Portsmouth, upon the concerns of the college. I gratefully remember that he treated me with the tenderness and familiarity of a parent towards a child. It was the pleasure of the great Creator to bestow upon him a large understanding, an inventive genius, and lively imagination, capable of forming plans for the general good; and possessed of wisdom to discern the fullest means. His acquired abilities were great: an accomplished scholar, especially in the classical line.

He was early pious: while a member of Yale College, he was zealous and pious. His heart was warmed with love to God, and the dear Redeemer, and with that virtuous benevolence,

which encircles all moral being in its disinterested arms; and christian graces beautified his mind, and christian virtues were exemplified in his life. Religion sat upon him with pleasant ease, and displayed itself in him, with inviting charms, as the man, the friend, the gentleman, and the christian.

His motives in founding the College and School, were ultimately for the glory of God, and with a sincere desire, and design for the diffusion of literature among his fellow men; but more especially for disseminating learning, and the seeds of piety and virtue among the poor unlettered and perishing Indians in America. He was faithful to his trust—he spared no pains in and for the promotion of the best interests of the institution. One reason of his wish that the school and college might be united, and fixed where the college now stands, was, that some, and not a few, of the poor natives, might be invited to it from Canada. Whatever monies he received for the use and benefit of the institution, they were esteemed by him a sacred deposit, to be expended agreeably to the intention of the pious benefactors.

As a minister of the gospel, he was endowed with shining gifts. His address was warm, affectionate, and inviting. In the time of the great revival of religion in America, in 1740—41 and 42, he was esteemed one of the first preachers. His sermons were attended by multitudes—his addresses were from a heart warmed by divine grace, and animated by divine love. He preached the doctrines of free and sovereign grace, and called upon sinners to flee to the inviting arms of the *Dear Immanuel.* His heart was engaged to instruct the poor Indian natives

in the knowledge of the gospel; to make them men, and to make them christians.

I feel myself happy in contributing a mite to the memory of that worthy and good man.

With sentiments of esteem, I am,
Sir, your most humble servant,

TIMOTHY PITKIN.

From the Rev. Nathan Williams, D. D.

Tolland, May 23, 1804.

——— I think it is a respect due to the memory of the late President Wheelock, to preserve some memoirs of his life. And, although it will not affect the deceased, it may be of great advantage to the living, and serve to promote the cause of literature and religion. I am highly gratified in hearing that you have undertaken it, though at a late period.

I am, dear Sir,
With much esteem,
Your friend and brother,

NATHAN WILLIAMS.

NOTES.

Note (a) page 12.

THE following remarkable adventure was communicated to the author, by two aged grand children of Capt. *Wheelock*. At a time when the settlements were alarmed with a threatened invasion of indians, Capt. *Wheelock* went to a neighboring town on urgent business; his wife, fearful of danger, if left alone, accompanied him with their two youngest children: the eldest, a daughter, named *Rebecca*, aged three years. They rode on one horse; the eldest, sitting on a pillow, before its father. The darkness of the night overtook them on their return. They had to pass a river over which a bridge had been slightly made. In their absence, the stream had swollen and carried part of it away. They entered upon it, and the horse plunged, with the riders. The Captain with difficulty got to the shore, with his lady and infant child; but their beloved *Rebecca* was gone. The feelings of the parents, can be better imagined, than described. The father hastened down the side of the river, though obstructed by bushes, and darkness, and outran the stream: loudly calling her by name; until to his joyful surprise, she answered him from the opposite shore.* The little navigator remained unhurt on her pillow, which was stopped by bushes projecting from the bank. With a transport of gratitude to heaven for the miraculous deliverance, the father rescued his child from the devouring element, and restored it to the arms of its joyful mother.

Note (b) Page 15.

The following communication is from a respectable source to the author.

Through the season of that remarkable attention to religion, which took place in the year 1742, through New England and

* "Ut litus, Hyla, Hyla, omne sonaret." *Virg. Ecl.*

most of the American provinces, no man was more indefatigable in his labors than Mr. Wheelock. Having been much succeeded in the work of the ministry among the people of his particular charge, previous to this remarkable period, by his labors being accompanied with the outpourings of the Divine spirit, he became eminently furnished for a guide to inquiring souls, whilst many godly ministers in the land were in some degree staggered in their minds at the newness of the scene, and through the want of a proper degree of skill in the word of righteousness, admitted of much wood, hay, and stubble into the religion of their professed converts, and thereby gave satan much advantage against the reputation and progress of the work of God. It is not to be wondered that such circumstances should induce people, in almost every part of the New England Colonies, to apply to Mr. Wheelock with earnest solicitations, to repair to their help and relief, whilst their minds were occupied with a solemn and weighty sense of the importance of their eternal concerns. His ardent zeal for God, and his compassionate love to the souls of his fellow mortals, readily prompted him to hearken to the cries of the distressed, and repair to the relief of their anguish and trouble: And it may here be justly remarked, that he did this to the utmost limits of his power, and even beyond his power. As an evidence of such a remark, it has been computed on an accurate calculation, that in the space of a year, he preached a hundred more sermons than there are days in the year. Such unwearied perseverance in a course of incessent labors by night and by day, cannot surely be accounted for on any other principle than this, that his Divine Master did constantly accompany his labors by the outpourings of his spirit. The word dispensed by him through this scene of his labors was indeed clothed with power, and was mighty through God. Whilst he was thus a burning and a shining light, there were many in various parts of New England, who greatly rejoiced in his light, and regarded him as their spiritual father, by whom they were begotten through

the gospel. As an illustration of this remark, the Editor persuades himself it will be acceptable and edifying to the christian reader to be availed of the following anecdote of Doctor Wheelock. At a meeting of an ordaining Council, at a certain place in New England, at a considerable distance from the place of Mr. Wheelock's residence, a church was to be gathered and organized previous to the solemnities of the ordination. It was gathered by a strict examination into the evidence of a work of grace upon the hearts of those who presented themselves as candidates for christian fellowship, and according to the best recollection of that member of the council who communicated this intelligence, every member without exception, professed that their attention to religion was first arrested by the preaching of Mr. Wheelock, and that he was, in the hand of God, the instrument and means of their having passed from death unto life.

Hanover, January 14, 1806.

Honored and Dear Sir,

The foregoing I think, contains that sketch of Events relating to the life of our honored and pious patron, which comports with what was agreed upon by us at parting at our last interview. If it should fail of answering your mind, you will please to avail me of it, and the most careful corrections will be objects of my attention.

With cordial esteem, your affectionate humble servant,

EDEN BURROUGHS.

President WHEELOCK.

In the wonderful effusions of the divine spirit, with which the people of this land have been favored in repeated instances, two things, especially, call for our grateful notice, and are confirmations of the faith of christians in the divinity of the religion of *Jesus*. One is, that they have taken place in times of great declension and lukewarmness, and when infidelity and

licentiousness were rapidly prevailing. Suddenly hath the Redeemer lifted up a standard to the people; and the general inquiry has been, *what shall we do to be saved?* This was the case in the instance of which we have been speaking, as well as in that which has lately taken place in many parts of this land. The standard of infidelity was raised, and blasphemers of the *Saviour* grew bold; but their progress has been arrested, by the omnipotent *Redeemer*, and converts have come to Zion, with songs of joy. Another grateful circumstance, attending the history of the progress of religion, is, that the new formed settlements of the wilderness, which are generally composed of all descriptions of characters, and with a large proportion of the irreligious and profane, have been made to feel the reviving influence of the Sun of Righteousness rising upon them, in the wonderful effusions of the Holy Spirit. And thus by the wise and gracious care of the Redeemer of the church, materials are there formed for the organization of the church, and the perpetual celebration of its ordinances. Without this divine influence, the new settlements, would probably, in a successions of years, degenerate into heathenish ignorance and barbarism. Instances might be adduced to elucidate these remarks. I will only remind the christian reader, of the late marvellous work of God, throughout the widely extended settlements beyond the *Allegany Mountains*, in the middle and southern states, where the labours of christian missionaries, and settled ministers, have been wonderfully blessed, and multitudes of churches gathered to Christ. Thus, to the joy and praise of Zion, the great Redeemer, fulfils his gracious promise, *Let the wilderness and the cities thereof lift up their voice: let the inhabitants of the rock sing, let them shout from the top of the mountains.**

* Isaiah xlii. 11.

Note (c) page 15.

Within the limits of *New England*, were the remains of several Tribes. They were the *Mohegans* in *Connecticut*; the *Narragansets* in *Rhode Island*; the *Housatonnuc*, the *Cape Cod* and *Martha's Vineyard* Indians in *Massachusetts*; the *Penobscots* in the Province of *Maine*. Beyond those limits, were the *Montauks* on *Long Island*; and the *Delawares*, in *New Jersey*, and on the *Susquehanna*. These nations, which at the first settlement of *New England*, could bring several thousand warriors into the field, were reduced to about five hundred families. To the westward, were the *Iroquois*, or *Six Nations*, containing between five and six thousand souls. Still further west and south, were the more numerous tribes of *Hurons*, *Wiandots*, *Delawares* of the *Ohio*, *Shawanese*, *Chippewas* and *Miami*. And far south were the *Cherokees*, *Creeks*, *Chicasaws*, *Chactaws*, *&c.*

The further we advance westerly and southerly, the Indians were found to be still more numerous than near the borders of the *English* settlements. The approach of the latter, lessened the wild game, and consequently, the number of Indians were reduced.

The dark clouds of gross paganism enveloped these nations, excepting a confused gleam of the light of christianity, which had been let in upon some of them, by protestant missionaries, principally from *New England*; and by Romish priests from *Canada* and *Louisiana*. It is remarkable that as by natural increase the *English* in *America* have doubled their numbers in periods of twenty five years, the Indians among, and bordering upon them, have diminished nearly in the same proportion inversed. The writers of our Indian wars, mention that the *Narragansets*, contained in 1625, about two thousand warriors. By the above rule of diminution, in six periods of twenty five years, bringing us to the year 1775, they would be reduced to *thirty*, which was about the true number. Various causes are assigned for their decrease; but none satisfactory. Must we not ascribe it to the sovereign pleasure of the Most

High, who divides to the nations their inheritance; who putteth down one and raiseth up another?

The Indians do not migrate and form distinct colonies: they die away, or disappear from the places where they are.

The historian of the District of Maine,* speaking of the Indians in those parts, observes; "Of the various tribes which "once overspread the wilderness of *Acadie*, and *Maine*, there "remain only seven individuals of the *Norridgewocks*, and less "than three hundred of the *Penobscots*. The tribe last mentioned are extremely anxious at the idea of becoming extinct. "They cause their children to intermarry while they are "young; they wean their infants early; and do every thing "within their power, the practice of temperance excepted, to "preserve their numbers; but all is in vain. A few years "more will oblige the philosopher to content himself with the "history of the savage life only, for there will be no examples "to be seen."

It is however to be hoped, that an exception will be found to the foregoing remarks, in the *New England* Indians, who removed about the year 1786, into the *Oneida* country. The Rev. Mr. *Sargeant*, son of the Rev. *John Sargeant*, accompanied the *Stockbridge* Indians, as their minister; and the Rev. *Samson Occum*, those of *Mohegan* and *Narraganset*. They are professors of the christian religion, and several families of them, support themselves by agriculture. Mr. *Occum* was generally respected through life, and was esteemed a pious man by ministers and christians universally. He died of an apoplexy at New Stockbridge, Oneida, July 1792, aged about 63 years.

The following letter from him, to a respectable gentleman, Mr. *Robert Keen* of *London*, is added as a sample of the style and spirit of the writer.

* Sullivan.

Mohegan, Sept. 27, 1768.

Most Worthy Sir,

Doubtless you have heard of my sickness on board of ship. I was taken ill two or three days after I got on board, and was severely handled with it, four weeks, to that degree, that I was in a delirium for some days; the Captain expected nothing but to cast me overboard in a short time; and we had a rough passage, contrary winds most of the way over; by the goodness of God, I began to amend at the end of the four weeks, and grew strong very fast. We were eight weeks tossed to and fro on the mighty ocean. On Friday, in the afternoon, we landed at *Boston* to our great joy, and to the joy of our friends: Oh what joy will it be to christians to arrive safely at last, at the haven of the New Jerusalem. The next morning I took horse and went on my way homeward. Tuesday following, I reached home about two o'clock, P. M. And by the infinite goodness of God, found my poor family in a good state of health, except my wife, who had been in a poor declining way above a year, and she is still in a bad state of heath: she has had two sudden severe ill turns since I have been at home. A few days ago we did not expect her life many hours, but by the pure mercy of God she is now much better.

I have been to several places of Indians this summer, round about here, and they all receive me with gladness and tender affection. They are very thankful to hear the benevolent dispositions of christians, over the mighty waters, by freely contributing their substance towards the instruction of the poor Indians of North America. They hope by this means their poor children's eyes may be opened, that they may see with their own eyes. I had four Oneida Indians come to see me, some time last July, and they manifested thankfulness at my return. They were greatly affected to hear the good report I gave them of the people in the old christian countries,—Were very urgent to have me go amongst them this summer past,

but I told them I had been gone so long from home, I thought it duty to stay at home this year, and if I live to see another spring, I will give them a long visit, and they went away satisfied. I am now writing a short narrative of my life.*——— Doctor *Wheelock's* school prospers as heretofore, and the Indians are still willing to send their children. I am afraid, the Dutch and French near the Indians are trying all they can to prejudice the Indians against the school and against the English: but if this work is of God, he will carry it on. I trust the Lord will not forsake his people in these parts.

Sincere respects to you and yours, and grateful respects to our worthy Trustees. I am, much esteemed Sir, your most obedient servant, SAMPSON OCCUM.

Mr. ROBERT KEEN.

Note (d) page 18.

Six years before Mr. *Wheelock* began his Indian School at *Lebanon;* the Rev. *John Sargeant,* a gentleman of eminent piety, learning, and zeal to spread the knowledge of the Redeemer among the Indians, had projected, what he called a Boarding School for the education of Indian children at *Housatonnuc,* where he was missionary. He made some progress in the business. Several generous benefactors encouraged his benevolent work. The prospect of success was pleasing. The Rev. *Isaac Hollis* of *London,* was at the whole expence of the cloathing, board, and schooling, of upwards of thirty children, nearly one year. Such was the pious munificence of that good man! The school was under the immediate care of Mr. *Timothy Woodbridge* and Capt. *Martin Kellogg*; and a skilful mistress superintended the education of the female children. But the church and world were suddenly deprived of the worthy Mr.

* Mr. Occum published one or two sermons and a collection of devotional Hymns, which were well approved. The narrative of his life, has not appeared.

Sargeant, who died in the vigor of life, and before there was opportunity to make much trial of his design.* And the institution died with him; for no one appeared, at that time, possessed of the same spirit, to take it up. Mr. *Wheelock's* plan differed in an essential circumstance from Mr. *Sargeant's* The Charity School of the latter was set up among the Indians: Mr. *Wheelock's* was set up among the English, and with the wise design to draw the children quite away from all intercourse with their savage countrymen, until their education should be completed. It was his purpose to instruct them in all the necessary branches of learning, for the common business of life; to select the most promising, for an academic education, and qualify them for instructors, as preachers of the gospel, or school masters; and also to have a number of them taught practical agriculture, and useful mechanical arts.

Note (e) page 20.

The following extract of a letter from the Rev. *William Patten* of *Newport*, grandson of Dr. *Wheelock*, to the author, elucidates the first motive of the founder of this charitable design; and shews that small circumstances in Providence, occurring to generous minds, may be the spring of noble enterprises.

——— "One evening, after a religious conference with a number of his people at *Lebanon*, he walked out, as he usually did, on summer evenings, for meditation and prayer; and in his retirement, his attention was led to the neglect of his people in providing for his support; and to the reason why they were left to so great blindness and unfaithfulness, in this respect. It occurred to him, with peculiar clearness, that if they furnished him with but half a living, they were entitled to no more than half of his labors. And he concluded, that they were left to such neglect, to teach him, that part of his

* Life of Mr. Sargeant, by the Rev. Samuel Hopkins of Springfield.

labors ought to be directed to other objects. He then inquired, what objects were most in want of assistance? And it occurred to him almost instantaneously, that the Indians were the most proper objects of the charitable attention of christians. He then determined to devote half of his time to them; and laid the plan of applying for a number of their children, by the medium of Sir *William Johnson*. This plan he soon carried into effect, and was succeeded in it; and from this beginning arose *Moor's School* and *Dartmouth College*.

I recollect hearing him say, that God graciously smiled upon his plans and expectations in general; and that he commonly proceeded in measures which he thought expedient, with the same confidence as though he had a fund at hand. He particularly mentioned, that from accounts received at a certain time, from his missionaries and school masters, in the wilderness, it appeared highly important that two more persons should be sent immediately to their assistance. He accordingly selected two, and purchased what was necessary to accommodate them for the journey, and determined on Friday for their setting out, though he was then destitute of money, and knew not in what way it could be obtained:—In this suspence he continued until Thursday evening, still believing that provision would be made, so that the young men would commence their journey in the morning. That evening a person came to his house from *New Jersey*, with a sum collected from a number of christian friends, amply sufficient for the object in view."

Note (f) page 22.

Extract from a recommendatory letter.

"WE, ministers of the gospel, and pastors of churches hereafter mentioned, having for a number of years past heard of, or seen with pleasure, the zeal, courage, and resolution of the Rev. *Eleazar Wheelock*, of *Lebanon*, to prosecute to effect a design of spreading the gospel among the natives in the wilds of

our America, and especially his perseverance in it, amidst the many peculiar discouragements, he had to encounter during the late years of the war here, and upon a plan which appears to us to have the greatest probability of success, viz. by the mission of their own sons.

"We look upon it our duty as christians and ministers of the gospel, to give our testimony, that as we believe a disinterested regard to the advancement of the Redeemer's Kingdom, and the good of his Majesty's dominions in *America*, were the governing motives, which at first induced the Rev. Mr. *Wheelock* to enter upon the great affair, and to risk his private interest in carrying it on; so we esteem his plan to be good, his measures prudently and well concerted; his endowments peculiar; his zeal fervent, and his endeavors indefatigable for accomplishing this design.

"And we apprehend that the generous donations already made have been, and we are confident will be, laid out in the most prudent manner, and with the best advice, for the furtherance of the important design. And we pray God abundantly to reward the liberality of any upon this occasion, and that in consequence thereof, the wide extended wilderness of *America, may blossom as the rose; habitations of cruelty become dwelling places of righteousness; and the blessings of thousands ready to perish, come upon all those, whose love to Christ, and charity to the heathen, has been shown upon this occasion.*"

Ebenezer Rosseter,	Pastor of the first Church in Stonington.
Joseph Fish,	Second Church in Stonington.
Nathaniel Whitaker,	Church in Chelsea.
Benjamin Pomeroy,	First Church in Hebron.
Elijah Lothrop,	Church in Gilead.
Nathaniel Eells,	Church in Stonington.
Mather Byles,	First Church in New London.
Jonathan Barber,	Church in Groton.
Matthew Graves,	Missionary at New London.
Peter Powers,	Church in Newent.

Daniel Kirtland,	Pastor of the Church in Newent.
Asher Rosseter,	First Church in Preston.
Jabez Wight,	Fourth Church in Norwich.
David Jewett,	Second Church in New London.
Benjamin Throop,	Church in Norwich.
Samuel Mosely,	Church in Windham.
Stephen White,	Church in Windham.
Richard Salter,	Church in Mansfield.
Timothy Allen,	Church in Ashford.
Ephraim Little,	First Church in Colchester.
Hobart Estabrook,	Church in East Haddam.
Joseph Fowler,	Church in East Haddam.
Benjamin Boardman,	Fourth Church in Middletown.
John Norton,	Sixth Church in Middletown.
Benjamin Dunning,	Church in Marlborough.

Note (g) page 36.

CHARTER OF

DARTMOUTH COLLEGE.

GEORGE the Third, by the grace of GOD, of Great Britain, France and Ireland, King, Defender of the Faith, &c.

To all to whom these presents shall come, GREETING.

WHEREAS it hath been represented to our trusty and well-beloved John Wentworth, Esq. Governor and Commander in Chief, in and over our province of New Hampshire, in New England in America, that the Rev. Eleazar Wheelock of Lebanon, in the colony of Connecticut, in New England aforesaid, now Doctor in divinity, did, on or about the year of our Lord, one thousand seven hundred and fifty four, at his own expence, on his own estate and plantation, set on foot an *Indian Charity School*, and for several years, through the assistance of well disposed persons in America, cloathed, maintained and

educated a number of the children of the *Indian natives*, with a view to their carrying the gospel in their own language, and spreading the knowledge of the great Redeemer among their savage tribes, and hath actually employed a number of them as Missionaries and School Masters in the wilderness for that purpose. And by the blessing of God upon the endeavors of said Wheelock, the design became reputable among the Indians, insomuch that a larger number desired the education of their children in said School, and were also disposed to receive missionaries and school masters in the wilderness, more than could be supported by the charitable contributions in these American colonies.

Whereupon the said Eleazar Wheelock, thought it expedient that endeavors should be used to raise contributions from well disposed persons in England, for the carrying on and extending said undertaking, and for that purpose said Eleazar Wheelock, requested the Rev. Nathaniel Whitaker, now Doctor in Divinity, to go over to England for that purpose, and sent over with him the Rev. Sampson Occum, an Indian minister, who had been educated by the said Wheelock. And to enable the said Whitaker, to the more successful performance of said work on which he was sent, said Wheelock gave him a full power of attorney, by which said Whitaker solicited those worthy and generous contributors to charity, viz. the Right Hon. William Earl of Dartmouth, the Hon. Sir Sidney Stafford Smythe, Knight, one of the Barons of his Majesty's Court of Exchequer, John Thornton, of Clapham, in the county of Surrey, Esq. Samuel Roffey, of Lincoln's Innfields, in the county of Middlesex, Esq. Charles Hardey, of the parish of St. Mary-le-bonne, in said county, Esq. Daniel West, of Christ's Church, Spitalfields, in the county aforesaid, Esq. Samuel Savage, of the same place, gentleman; Josiah Robarts, of the parish of St. Edmund the King, Lombard Street, London, gentleman, and Robert Keen, of the parish of St. Botolph, Aldgate, London, gentleman; to receive the several sums of money which should be

contributed, and to be trustees to the contributors to such charity : which they cheerfully agreed to.

Whereupon, the said Whitaker did, by virtue of said power of attorney, constitute and appoint the said Earl of Dartmouth, Sir Sidney Safford Smyth, John Thornton, Samuel Roffey, Charles Hardey, and Daniel West, Esquires, and Samuel Savage, Josiah Robarts, and Robert Keen, gentlemen, to be trustees of the money which had then been contributed, and which should by his means be contributed for said purpose ; which trust they have accepted, as by their engrossed declaration of the same under their hands and seals, well executed fully appears, and the same hath also been ratified by a deed of trust, well executed by said Wheelock.

And the said Wheelock further represents, that he has, by a power of attorney, for many weighty reasons, given full power to the said trustees, to fix upon and determine the place for said school, most subservient to the great end in view. And to enable them understandingly to give the preference, the said Wheelock has laid before the said trustees the several offers which have been generously made in the several governments in America to encourage and invite the settlement of said school among them for their own private emolument, and for the increase of learning in their respective places, as well as for the furtherance of the general design in view.

And whereas a large number of the proprietors of lands in the western part of this our province of New Hampshire, animated and excited thereto by the generous example of his Excellency their Governor, and by the liberal contributions of many noblemen and gentlemen in England, and especially by the consideration that such a situation would be as convenient as any for carrying on the great design among the Indians ; and also considering that without the least impediment to the said design, the same school may be enlarged and improved to promote learning among the English, and be a means to supply a great number of churches and congregations which are

likely soon to be formed in that new country, with a learned and orthodox ministry, they the said proprietors have promised large tracts of land for the uses aforesaid, provided the school shall be settled in the western part of our said province.

And they the said Right Hon. Hon. and worthy trustees before mentioned, having maturely considered the reasons and arguments in favor of the several places proposed, have given the preference to the western part of our said province, lying on Connecticut river, as a situation most convenient for said school.

And the said Wheelock has further represented a necessity of a legal incorporation, in order to the safety and well being of said seminary, and its being capable of the tenure and disposal of lands and bequests for the use of the same. And the said Wheelock has also represented, that for many weighty reasons, it will be expedient, at least in the infancy of said institution, or till it can be accommodated in that new country, and he and his friends be able to remove and settle by and round about it, that the gentlemen whom he has already nominated in his last will (which he has transmitted to the aforesaid gentlemen of the trust in England) to be trustees in America, should be of the corporation now proposed. And also as there are already large collections for said school in the hands of the aforesaid gentlemen of the trust in England, and all reason to believe from their signal wisdom, piety, and zeal, to promote the Redeemer's cause (which has already procured for them the utmost confidence of the kingdom) we may expect they will appoint successors in time to come, who will be men of the same spirit, whereby great good may and will accrue many ways to the institution, and much be done by their example and influence to encourage and facilitate the whole design in view. For which reasons said Wheelock desires that the trustees aforesaid, may be vested with all that power therein which can consist with their distance from the same.

Know ye therefore that We, considering the premises and being willing to encourage the laudable design of spreading

christian knowledge among the savages of our American wilderness. And also that the best means of education be established in our province of New Hampshire, for the benefit of said province, do, of our special grace, certain knowledge and mere motion, by and with the advice of our council for said province, by these presents will, ordain, grant and constitute that there be a college erected in our said province of New Hampshire, by the name of *Dartmouth College*, for the education and instruction of youths of the Indian tribes in this land, in reading, writing, and all parts of learning, which shall appear necessary and expedient, for civilizing and christianizing the children of pagans, as well as in all liberal arts and sciences, and also of English youths, and any others. And the trustees of said college may, and shall be, one body corporate and politic in deed, action and name, and shall be called, named, and distinguished by the name of *The Trustees of Dartmouth College*.

And further, We have willed, given, granted, constituted and ordained, and by this our present charter, of our special grace, certain knowledge and mere motion, with the advice aforesaid, do for us, our heirs and successors forever, will, give, grant, constitute, and ordain, that there shall from henceforth and forever, be in the said Dartmouth College, a body politic, consisting of Trustees of Dartmouth College. And for the more full and perfect erection of said Corporation and body politic, consisting of Trustees of Dartmouth College, We, of our special grace, certain knowledge and mere motion, do, by these presents, for us, our heirs and successors, make, ordain, constitute and appoint, our trusty and well beloved John Wentworth, Esquire, Governor of our said province, and the governor of our said province of New Hampshire, for the time being, and our trusty and well beloved Theodore Atkinson, Esquire, now president of our council of our said province, George Jaffrey and Daniel Pierce, Esqrs. both of our said council, and Peter Gilman Esq. now Speaker of our House of Representatives in said province, and William Pitkin, Esq. one of the Assistants of our col-

ony of Connecticut, and our trusty and well beloved Eleazar Wheelock, of Lebanon, Doctor in divinity, Benjamin Pomeroy, of Hebron, James Lockwood, of Weathersfield, Timothy Pitkin and John Smalley, of Farmington, and William Patten of Hartford, all of our said colony of Connecticut, ministers of the gospel (the whole number of said trustees consisting, and hereafter forever to consist, of twelve and no more) to be trustees of said Dartmouth College, in this our province of New Hampshire.

And We do further, of our special grace, certain knowledge and mere motion, for us, our heirs and successors, will, give, grant and appoint that the said trustees and their successors shall, forever hereafter, be in deed, act and name, a body corporate and politic, and that they the said body corporate and politic, shall be known and distinguished in all deeds, grants, bargains, sales, writings, evidences or otherwise however, and in all courts forever hereafter plead and be impleaded by the name of *The Trustees of Dartmouth College.* And that the said corporation by the name aforesaid, shall be able and in law capable for the use of said Dartmouth College, to have, get, acquire, purchase, receive, hold, possess and enjoy, tenements, hereditaments, jurisdictions and franchises for themselves and their successors, in fee simple or otherwise forever, and to purchase, receive, or build any house or houses, or any other buildings, as they shall think needful and convenient for the use of said Dartmouth College, and in such town in the western part of our said province of New Hampshire, as shall, by said trustees, or the major part of them be agreed upon, their said agreement to be evidenced by an instrument in writing under their hands ascertaining the same. And also to receive and dispose of any lands, goods, chattels and other things of what nature soever, for the use aforesaid. And also to have, accept and receive any rents, profits, annuities, gifts, legacies, donations or bequests of any kind whatsoever for the use aforesaid: so nevertheless, that the yearly value of the premises do not exceed the sum of six thousand pounds sterling. And there-

with or otherwise to support and pay, as the said trustees, or the major part of such of them as are regularly convened for that purpose, shall agree; the president, tutors, and other officers and ministers of said Dartmouth College, and also to pay, all such missionaries and school masters as shall be authorized, appointed and employed by them for civilizing, christianizing and instructing the Indian natives of this land, their several allowances, and also their respective annual salleries or allowances, and also such necessary and contingent charges, as from time to time shall arise and accrue, relating to said Dartmouth College. And also to bargain, sell, let or assign lands, tenements, hereditaments, goods or chattels, and all other things whatsoever, by the name aforesaid, in as full and ample a manner, to all intents and purposes as a natural person or other body corporate or politic, is able to do by the laws of our realm of Great Britain, or of said province of New Hampshire.

And further, of our special grace, certain knowledge and mere motion, to the intent that our said corporation and body politic, may answer the end of their erection and constitution, and may have perpetual succession and [redacted]uance forever, We do for us, our heirs and successors, will, give and grant unto the said trus[redacted] of Dartmouth College, and to their successors forever, tha[redacted]e shall be once a year, and every year, a meeting of said trustees, held at said Dartmouth College, at such time as by said trustees, or the major part of them, at any legal meeting of said trustees shall be agreed on. The first meeting to be called by the said Eleazar Wheelock, as soon as conveniently may be, within one year next after the enrolment of these our letters patent, at such time and place as he shall judge proper. And the said trustees, or the major part of any seven or more of them, shall then determine on the time for holding the annual meeting aforesaid, which may be altered as they shall hereafter find most convenient.

And We do further ordain and direct, that the said Eleazar Wheelock shall notify the time for holding the first meeting to

be called as aforesaid, by sendiug a letter to each of said trustees, and causing an advertisement thereof to be printed in the New Hampshire Gazette, and in some public newspaper printed in the colony of Connecticut. But in case of the death or incapacity of said Wheelock, then such meeting to be notified in manner as aforesaid, by the Governor or Commander in Chief of our said province for the time being.

And We also, for us, our heirs and successors, hereby will, give and grant unto the said trustees of Dartmouth College aforesaid, and to their successors forever, that when any seven or more of the said trustees or their successors are convened and met together for the service of said Dartmouth College, at any time or times, such seven or more shall be capable to act as fully and amply to all intents and purposes, as if all the trustees of said College were personally present; and all affairs and actions whatsoever, under the care of said trustees, shall be determined by the majority or greater number of those seven or more trustees, so convened and met together.

And We do further will, ordain and direct, that the president, trustees, [redacted]ors, and tutors, and all such officers as shall be appointed for the public instruction and government of said College, shall, before they undert[redacted]e execution of their respective offices or trusts, or withi[redacted] year after, take the oaths and subscribe the declaration, provided by an act of Parliament, made in the first year of king George the first, entitled, *An act for the further security of his Majesty's person and government, and the succession of the Crown in the heirs of the late Princess* Sophia *being protestants, and for the extinguishing the hopes of the pretended Prince of Wales, and his open and secret abettors,* that is to say, the president before the governor of our said province for the time being, or by one empowered by him to that service, or by the president of our council, and the trustees, professors, tutors and other officers before the president of said college, for the time being, who is hereby empowered to administer the same: an entry of all which shall be made in the records of the said college.

And We do for us, our heirs and successors, hereby will, give and grant full power and authority to the president, hereafter by us named, and to his successors, or in case of his failure, to any three or more of said trustees, to appoint other occasional meetings, from time to time, of the said seven trustees, or any greater number of them, to transact any matter or thing necessary to be done, before the next annual meeting, and to order notice to the said seven or any greater number of them, of the times and places of meetings for the services aforesaid, by a letter under his or their hands of the same, one month before said meeting. Provided always, that no standing rule or order be made or altered, for the regulation of said college, or any president or professor be chosen or displaced, or any other matter or thing transacted or done, which shall continue in force after the then next annual meeting of said trustees as aforesaid.

And further, We do by these presents, for us, our heirs and successors, create, make, constitute, nominate and appoint our trusty and well beloved Eleazar Wheelock, Doctor in divinity, the founder of said college, to be president of said Dartmouth College, and to have the immediate care of the education and government of the students, as shall be admitted into said Dartmouth College for instruction and education; and do will, give and grant to him in said office, full power, authority and right to nominate, appoint, constitute and ordain by his last will, such suitable and meet person or persons as he shall chuse, to succeed him in the presidency of said Dartmouth College; and the person so appointed by his last will, to continue in office, vested with all the powers, privileges, jurisdiction and authority of a president of said Dartmouth College, that is to say, so long as until such appointment, by said last will shall be disapproved by the trustees of said Dartmouth College.

And We do also for us, our heirs and successors, will, give and grant to the said trustees of Dartmouth College, and to

their successors forever, or any seven or more of them, convened as aforesaid, that in case of the ceasing or failure of a president, by any means whatsoever, that the said trustees do elect, nominate and appoint such qualified person, as they, or the major part of any seven or more of them, convened for that purpose, as above directed, thall think fit, to be president of said Dartmouth College, and to have the care of the education and government of the students as aforesaid. And in case of the ceasing of a president as aforesaid, the senior professor or tutor, being one of the trustees, shall exercise the office of a president, until the trustees shall make choice of, and appoint a president as aforesaid; and such professor or tutor, or any three or more of the trustees, shall immediately appoint a meeting of the body of the trustees for the purpose aforesaid. And also, We do will, give and grant to the said trustees, convened as aforesaid, that they elect, nominate and appoint, so many tutors and professors, to assist the president in the education and government of the students belonging thereto as they the said trustees shall, from time to time, and at any time think needful and [illegible]viceable to the interests of said Dartmouth College. And also that the said trustees, or their successors, or the major part of any seven or more of th[illegible] convened for that purpose as above directed, shall at any ti[illegible] displace and discharge from the service of said Dartmouth College, any or all such officers, and elect others in their room and stead as before directed. And also that the said trustees or their successors, or the major part of any seven of them which shall convene for that purpose as above directed, do from time to time as occasion shall require, elect, constitute and appoint a treasurer, a clerk, an usher and a steward, for the said Dartmouth College, and appoint to them, and each of them, their respective businesses and trust; and displace and discharge from the service of said college, such treasurer, clerk, usher or steward, and elect others in their room and stead; which officers so elected as before directed, We do for us, our heirs and successors, by

these presents constitute and establish in their respective offices, and do give to each and every of them, full power and authority, to exercise the same in said Dartmouth College, according to the directions and during the pleasure of the said trustees, as fully and freely as any like officers in any of our universities, colleges, or seminaries of learning, in our realm of Great Britain, lawfully may or ought to do.

And also, that the said trustees or their successors, or the major part of any seven or more of them, which shall convene for that purpose, as is above directed, as often as one or more of said trustees shall die, or by removal or otherwise shall, according to their judgment become unfit or incapable to serve the interests of said college, do, as soon as may be, after the death, removal, or such unfitness or incapacity of such trustee or trustees, elect and appoint such trustee or trustees as shall supply the place of him or them so dying, or becoming incapable to serve the interests of said college; and every trustee so elected and appointed, shall, by virtue of these presents, and such election and appointment, be vested with all the powers and privileges which any of the other trustees of said college are hereby vested with. And We do further will, ordain and direct, that from and after the expiration of two years from the enrolment of these presents, such vacancy or vacancies shall be filled up unto the complete number of *twelve Trustees*, eight of the aforesaid whole number of the body of the trustees shall be resident and respectable freeholders of our said Province of *New Hampshire*, and seven of said whole number shall be laymen.

And We do further of our special grace, certain knowledge and mere motion, will, give and grant unto the said trustees of *Dartmouth College* that they and their successors, or the major part of any seven of them which shall convene for that purpose as above directed, may make, and they are hereby fully empowered from time to time fully and lawfully to make and establish such ordinances, orders and laws, as may tend to the

good and wholesome government of the said *College*, and all the students and the several officers and ministers thereof, and to the public benefit of the same, not repugnant to the laws and statutes of our realm of *Great Britain* or of this our province of *New Hampshire*, (and not excluding any person of any religious denomination whatsoever from free and equal liberty and advantage of education, or from any of the liberties and privileges or immunities of the said *College* on account of his or their speculative sentiments in religion, and of his or their being of a religious profession different from the said *Trustees* of the said *Dartmouth College*,) and such ordinances, orders and laws which shall as aforesaid be made.

We do by these presents, for us, our heirs and successors, ratify, allow of and confirm, as good and effectual to oblige and bind all the students and the several officers and ministers of said *College*. And We do hereby authorize and empower the said *Trustees of Dartmouth College*, and the *President*, Tutors and Professors by them elected and appointed as aforesaid, to put such ordinances, laws and orders into execution to all intents and purposes.

And We do further of our special grace, certain knowledge and mere motion, will, give and grant unto the said *Trustees*, of said *Dartmouth College*, for the encouragement of learning and animating the students of said *College* to diligence and industry and a laudable progress in literature, that they and their successors, or the major part of any seven or more of them convened for that purpose as above directed, do by the *President* of said *College* for the time being, or any other deputed by them, give and grant any such degree or degrees to any of the students of the said *College*, or any others by them thought worthy thereof, as are usually granted in either of the *Universities* or any other *College* in our realm of *Great Britain*; and that they sign and seal diplomas or certificates of such graduations to be kept by the graduates as perpetual memorials and testimonies thereof.

And We do further of our special grace, certain knowledge and mere motion, for us, our heirs and successors, by these presents give and grant unto the *Trustees* of said *Dartmouth College* and to their successors, that they and their successors shall have a common seal under which they may pass all diplomas or certificates of degrees, and all other affairs of business of and concerning the said *College*, which shall be engraven in such form and with such an inscription as shall be devised by the said *Trustees* for the time being, or by the major part of any seven or more of them convened for the service of said *College* as is above directed.

And We do further for us our heirs nnd successors, give and grant unto the *Trustees* of said *Dartmouth College* and their successors, or to the major part of any seven or more of them convened for the service of said *College*, full power and authority from time to time to nominate and appoint all other officers and ministers which they shall think convenient and necessary for the service of the said *College* not herein particularly named or mentioned; which officers and ministers we do hereby impower to execute their offices and trusts as fully and freely as any one of the officers and ministers in our *Universities* or *Colleges* in our realm of *Great Britain* lawfully may or ought to do.

And further, that the generous contributors to the support of this design of spreading the knowledge of the only true God and Saviour among the *American* savages, may from time to time be satisfied that their liberations are faithfully disposed of in the best manner for that purpose, and that others may in future time be encouraged in the exercise of the like liberality for promoting the same pious design; it shall be the duty of the *President* of said *Dartmouth College* and of his successors, annually or as often as he shall be thereunto desired or requested, to transmit to the Right Hon., Hon. and worthy Gentlemen of the trust in *England* before mentioned, a faithful account of the improvements and disbursements of the several

sums he shall receive from the donations and bequests made in *England* through the hands of the said *Trustees*, and also advise them of the general plans laid and prospects exhibited, as well as a faithful account of all remarkable occurrences, in order if they shall think expedient that they may be published. And this to continue so long as they shall perpetuate their board of Trust, and there shall be any of the *Indian* natives remaining to be proper objects of that charity.

And lastly, our express will and pleasure is, and We do by these presents for us our heirs and successors, give and grant unto the said *Trustees* of *Dartmouth College* and to their successors forever, that these our letters patent or the enrolment thereof in the Secretary's office of our province of *New Hampshire* aforesaid, shall be good and effectual in law to all intents and purposes against us our heirs and successors, without any other licence, grant or confirmation from us our heirs and successors hereafter by the said *Trustees* to be had and obtained, notwithstanding the not writing or misrecital, not naming or misnaming the aforesaid offices, franchises, privileges, immunities, or other the premises or any of them, and notwithstanding a writ of *ad quod damnum* hath not issued forth to enquire of the premises or any of them before the enrolling hereof, any statute, act, ordinance or proviso, or any other matter or thing to the contrary notwithstanding.

To have and to hold, all and singular the privileges, advantages, liberties, immunities, and all other the premises herein and hereby granted and given, or which are meant, mentioned, or intended to be herein and hereby given and granted unto them the said *Trustees* of *Dartmouth College* and to their successors forever.

In Testimony whereof We have caused these our letters to be made *patent*, and the public seal of our said province of *New Hampshire* to be hereunto affixed.

Witness our trusty and well beloved John Wentworth, Esq. Governor and Commander in Chief in and over our said Province, &c. this thirteenth day of *December*, in the tenth year of our reign, and in the year of our Lord one thousand seven hundred and sixty nine.

J. WENTWORTH.

By his Excellency's command with the advice of Council.

THEODORE ATKINSON, *Sec'ry.*

(Locus Sigilli.)

Note (h) page 58.

A POEM,

On the Rise and Progress of Moor's Indian Charity School, (now incorporated with Dartmouth College) its removal and settlement in Hanover, and the founding a Church in the same.

By one of Doctor WHEELOCK's Pupils, educated in said school, and now a member of said College, preparing for a mission among the Indians.

SOME heavenly power soft whispering to my heart,
Inspire my soul and light divine impart;
Teach me to sing how *Dartmouth* first arose,
In spite of mortal and immortal foes.

Say first my soul, how the Almighty mind,
Who at one view surveys all human kind,
Beheld the murdering savage mad with spite,
Reel to the regions of eternal night;
And feeling god-like pity in his breast,
His glorious grace he thus with smiles address'd:
"Go grace triumphant, spread thy gifts abroad,
On savage mortals, who despise their God;

From heaven's bright world descend to humble earth
There give an Indian seminary birth,
Where heathen youth from many a distant tribe,
The seeds of truth and science shall imbibe,
And learn to bow before our awful throne,
And hail ME King of heaven and earth alone;
Learn to adore the sacred Three in One,
Love and admire my own eternal Son,
(Who ransom'd hell-doom'd rebels with his blood)
And all the boundless mercy of a God.
Nor these alone; let virtuous English youth,
Whose bosoms glow with piety and truth,
Devote their lives and join the glorious cause,
Of snatching captive souls from satan's paws,
Who like a lion bound shall bite his chain,
And roaring loose the vassals of his reign.
Yet neither pride of earth nor powers of hell,
Tho' like a raging sea they foam and swell,
Shall e'er destroy this offspring of my love,
But by permission from my throne above."
Thus God ordain'd in heaven, and what he will'd,
Almighty grace on earth below fulfil'd.
Up rose the infant school, small at her birth,
Just as a grain of mustard from the earth
Shoots up a tender stalk, and by degrees,
Spreads and extends, and emulates the trees.
As Sol's prolific beams, and kindly showers,
Call forth the vernal bloom, and fragrant flowers;
So grace divine display'd her heavenly store,
And cheer'd the infant School she rear'd before;
Cloth'd with her garments, nourish'd with her food,
And pour'd its bosom full of every good.
Yet then, lest man should say (and claim the praise)
Behold the Institution which I raise!
To show the world the plan was all her own,
And keep assuming mortals from her throne,
She hid the cheerful glories of her eyes,
Bid envy rage and malice vent their lies;
Then rose Contempt and Pride, with Sneers assail'd,
Help hid her head, and weak Assistance fail'd,
All light of human hope forbore to shine,
And clouds and darkness veil'd the whole design.

Then faith and hope, by heaven's own breath inspir'd,
Rais'd their petitions, and God's help requir'd;
Grace with a smile, expel'd th' impending harm,
Dispers'd the clouds, and drove away the storm;
Pour'd down her blessings, bid new friends arise,
And cheer the sinking school with fresh supplies;
Who, like a trembling child, which fears a fall,
For help, on Albion's isle, presumes to call:
Albion, the boast of fame, Europa's pride,
Which more outshines all other lands beside,
Than noon-day Phœbus, in his blazing car;
Exceeds the twinkling lustre of a star.
An isle renown'd for riches, arms and arts,
For heroes, noble souls, and lib'ral hearts.
Illustrious GEORGE, enthron'd in sovereign rule,
Commences donor to an Indian school;
His bright example, fires each generous breast,
And charity, in fairest splendor dress'd,
Stands forth rever'd, while noble Britons join,
To bring their off'rings, and adorn her shrine.
But see above the rest, exalted stand,
The worthy few, who stretch'd their friendly hand,
To lead young *Dartmouth*, through her infant state,
Support, build up, and make her truly great!
O! could my soul, in strains sublimely bold,
Sing, as the Bards immortal sang of old,
Their deeds should live eternal in my lays,
And heaven and earth re-echo to their praise.
Should great *Meonides* rise from the dead,
Or *Maro* rear his venerable head,
A theme like this, might kindle all their fire,
And with new glories, every page inspire,
The praise of charity, in every line,
Must spread her blooming beauties all divine.
Ye savage tribes, behold with vast surprize,
Devour the prospect, with your wondering eyes!
Fair Charity to you her wealth displays,
Be yours the profit, and be hers the praise:
Be chang'd your hearts, your bloody deeds disprove,
And let your rugged passions soften into love.

Say next, my tuneful power, how grace ordain'd
To move young *Dartmouth* to a distant land;

To pull this plant she rais'd with careful toil,
And fix it, blooming, in a northern soil.
Thus we behold, in pathless forests sprung,
A fruitful tree, with golden apples hung,
Inclos'd around with shades and gloomy wastes,
Expos'd to beating rains, and stormy blasts;
So *Dartmouth* seated on her desert plain,
Try'd, disappointed, and oppress'd with pain,
Look'd back, and long'd for her old seat again.
Deep in her bosom heav'd the swelling sigh,
And the big tear, roll'd trickling from her eye;
Earthward, in pensive woe, her look she bent,
And veil'd her face with gloomy discontent:
Though wrong her conduct, yet be censure still,
Afflictions fall by heaven's all-sovereign will;
And in this storm how could she choose but weep?
When her Almighty guardian seem'd to sleep?
When frightful prospects rose to sight around,
When languis'd hope, and threat'ning nature frown'd.
For now the king of day, at distance far,
In southern signs, drove his refulgent car;
On northern climates beam'd a shorter day,
And shot obliquely his diminish'd ray.
Grim winter frowning from the glistening bear,
Unbar'd his magazines of nitrous air,
And clad in icy mail, of rigid form,
Menac'd, dark dismal days, and dreadful storm.
Forlorn, thus youthful *Dartmouth* trembling stood,
Surrounded with inhospitable wood;
No silken furs, on her soft limbs to spread,
No dome to screen her fair defenceless head,
On every side, she cast her wishful eyes,
Then humbly rais'd them to the pitying skies.
Thence grace divine beheld her tender care,
And bow'd her ear, propitious to her prayer.
Soon chang'd the Scene; the prospect shone more fair;
Joy lights all faces with a cheerful air;
The buildings rise, the work appears alive,
Pale fear expires, and languid hopes revive;
Grim winter's surly blasts forbear to blow,
And heaven lock'd up her magazines of snow;

Autumn protracted its indulgent days,
And Sol diffus'd a larger tide of rays,
And was, or seem'd reluctant to decline,
While *Dartmouth* needed his propitious shine;
Yet he, at length, obtains his utmost goal,
And leaves, in darkness sunk, the frozen pole,
From whose eternal snows, the stormy blast
Howls through the pines, and sweeps the barren waste.

But what though Phœbus glanc'd a feebler ray,
God's spirit beam'd a more celestial day;
On sin-sick souls, he shone divinely bright,
And bid them spring from darkness into light.
The gloom dispell'd, the mind desires new joys,
And bliss supernal ev'ry thought employs:
Eternal truths the warm affections gain,
And vicious pleasures meet a just disdain.
With love divine, the raptur'd bosom glows,
And conscience, heal'd, indulges sweet repose;
No more reluctant, now to dwell at home,
Acquits the soul, and longs for joys to come.
Earth, with her toys, no more inspires delight,
But sinks away, and vanishes from sight.
With full consent, in holy cov'nant join'd,
To God both soul and body are resign'd;
Time, talents, life, and breath, and all, are given,
To serve the Lord, and climb the road to heaven.
Jesus, the filial God in mercy dress'd,
Joins his young bride fast to his bleeding breast;
Calms all her pains, and eases every smart,
And sets her as a seal upon his heart.
Inspires, with resolution to fulfil,
The sacred dictates of his holy will.
Sweet peace and love, each happy soul inspires,
And balmy friendship lights her gentle fires,
In ev'ry breast; joy crowns each smiling day,
And cheerful minutes smoothly glide away.
Calm solitude, to liberal science kind,
Sheds her soft influence on the studious mind;
Afflictions stand aloof; the heavenly powers,
Drop needful blessings in abundant showers.

Thus *Dartmouth*, happy in her sylvan seat,
Drinks the pure pleasures of her fair retreat;
Her songs of praise, in notes melodious rise,
Like clouds of incense to the listening skies;
Her God protects her with paternal care,
From ills distructive and each fatal snare;
And may he still protect, and she adore,
Till heaven, and earth, and time, shall be no more.

Note (k) page 85.

At a meeting of the Board of Commissioners, from the Society for propagating Christian Knowledge in Scotland, held in Boston, June 11, 1789, the following report of a committee, formerly appointed by the board, was made to them, and unanimously accepted.

Attest, PETER THACHER, Assist. Sec'ry.

The committee appointed to confer with Dr. Wheelock, and examine the accounts of Moor's Indian Charity School, have attended that service, and find, by the accounts exhibited by him, that the following sums have been expended, by the late Dr. Wheelock and the president, from the year 1767, viz.

	Lawful money.	*Sterling.*
For missionaries,	£ 1929 4 0 $\frac{1}{2}$	£ 1446 18 0
School masters in the wilderness and school,	834 9 3	625 16 11
156 Indians, male and female, educated in the school, exclusive of those in the wilderness,	4258 8 3$\frac{1}{4}$	3193 16 4
147 English youths in the school,	3010 0 8	2257 10 6

	Lawful money.	*Sterling.*
Labor, clearing lands, b'lds. &c.	3186 5 4½	2389 14 1
Clothing to Oct. 1770,	892 13 5¼	
Expenses for horses, for missionaries, books, and printing narratives,	881 19 9½	
	£1774 13 2¾	£1330 19 10
	£14993 0 10	£11244 15 8
Add interest on £470 2 11 being the balance of his account sent to the society,	147 6 2	
Charges, procuring evidences, journies, &c.	59 19 11	
	£15,200 6 11	£11400 5 3
Deduct the sums received from England, Scotland and America,	£13,613 0 2	£10209 15 2
Balance	£1587 6 9	£1190 10 1

In the above is included the balance of £584 3 9 sterling, due to the late Dr. Wheelock, March 20, 1775, as by his printed narrative: also £470 2 11 sterling, due to the present Dr. Wheelock, as per his account, sent to the society, and interest on it.

The committee have carefully examined the accounts, and compared the charges with the original entries, and are of opinion that £1190 10 1 sterling, including the aforesaid charges of interest, has been expended by the late and the present Dr. Wheelocks, more than they have received; that the expenditures have been for the use of Moor's school, and not

to benefit the college." The committee observe, that the expence and charges of clearing land, building, &c. are very high, the causes of which are noticed in the preceding pages, and further say—"These, with some other charges, the Committee impute not to any wilful misapplications of the monies, but rather to the zeal of the late Dr. Wheelock, to promote the great design he had in view, of christianizing the Indians, and his not knowing what funds would be proper to expend for these purposes, and the best method of laying them out.

"The Committee do not find any charges made by the late or present Dr. Wheelock, for their time or trouble, and are fully of opinion that the debts incurred, and expenditures made, were on the credit of the funds in England and Scotland."

Just before the revolutionary war, and when the school's monies in England were expended by Doctor Wheelock, the following testimonial of the faithful application of it, agreeably to the original design, was given, for the satisfaction of the public.

We, whose names are hereunto annexed, from personal acquaintance, or credible information, are fully satisfied that the generous donations, made by the liberal and charitably disposed, both in *Great Britain* and *America*, for the support of the *Indian Charity School*, founded and carried on by the Rev. *Eleazar Wheelock*, D. D. and now connected with *Dartmouth College*, have been carefully, conscientiously, and prudently applied, solely for the purpose of propagating Christian knowledge, among the Indian natives of *America*; and that the growth, progress, and present flourishing state of that school, much exceed our most sanguine expectations.

We esteem it also a very signal smile of heaven, that God did incline the hearts of gentlemen in England, of such respectable characters, to become Trustees of the monies there collected, for the use and benefit of that seminary, and in that capacity to distinguish themselves as its patrons and benefactors, which has contributed not only greatly to its encouragement

and furtherance, but also much to that reputation, which it has so generally obtained.

And we trust in the Supreme Benefactor, still to dispose the hearts of the pious and benevolent, who are honored with ability, to extend their munificence towards a design so good and laudable.

And considering the situation of that institution, and the blessings of heaven which have evidently attended it, we apprehend the present prospect of its utility, ought warmly to invite the benefactions of all, who are disposed to promote the interests of religion and learning, in those places where ignorance and paganism, have in times past, reigned triumphant.

Signed by His Excellency JOHN WENTWORTH, Esq. Governor of New Hampshire.

The Hon. Theodore Atkinson, Esq.
The Hon. Daniel Warner, Esq.
The Hon. Mark H. Wentworth, Esq.
The Hon. Jonathan Warner, Esq.
The Hon. Daniel Rogers, Esq.
The Hon. Daniel Rindge, Esq.
The Hon. Peter Gilman, Esq.
The Hon. George Jaffrey, Esq.
The Hon. John Sherburne, Esq.
} Counsellors of the Province of New Hampshire.

The Hon. John Phillips, Esq.
The Hon. William Parker, Esq.
Hunting Wentworth, Esq.
Samuel Penhallow, Esq.
John Wendell, Esq. Not. Pub.

Feb. 23, 1775.

After the conclusion of the wars, for the satisfaction of all, and particularly, the Honorable Society in Scotland for propagating Christian Knowledge, in whose hands are the School's funds, collected in North Britain, and who had manifested a desire to be informed of the state of the school, and the use and improvement made of its property to that time, the following Certificates, one from the ministers of the gospel, in the vicinity of the School and College, the other from gentlemen in civil offices in the State of New Hampshire, were given.

To the Honorable Society in Scotland, for propagating Christian Knowledge in foreign parts, and all whom it may concern. We, the subscribers hereby certify, that we were personally acquainted with the Rev. Eleazar Wheelock, D. D. President of Dartmouth College and Moor's Charity School, some of us for the whole, and others the greatest part of the time from his removal to New Hampshire, until his decease in the year 1779: and do, with great pleasure testify his singular zeal and exertions in spreading Christian Knowledge in the uncultivated parts of America, and especially among the natives, by employing missionaries and educating their youth, and others for that purpose. And from abundant evidence, we are fully convinced that the monies, intrusted to his care for promoting that important object, were strictly and conscientiously applied to that purpose, and have been of real benefit in promoting the kingdom of our common Lord among those where satan has heretofore reigned unmolested. We further testify that since his decease, the same object has been attentively pursued by his son and successor, Mr. John Wheelock, who we have reason to believe is influenced by the same spirit, and who, notwithstanding the great embarrassments which have unavoidably arisen by the late public calamities, has been at great expence in educating Indian youths and others who might be the most useful in carrying on that important design.

And we trust and believe his labors have not been in vain, so we ardently wish he may in future receive, such aids as may enable him to carry it on with greater vigor and efficacy.

In witness whereof, we have hereunto set our hands, at Hanover, in the State of New Hampshire, A. D, 1784.

Signed by

Samuel Todd, A. M. V. D. M. and Moderator of the Presbytery in the vicinity of said School.

John Richards, A. M. Pastor of the Church in Piermont.

Isaiah Potter, A. M. Pastor of the Church in Lebanon.

William Conant, A. M. Pastor of the Church in Lyme.

Lyman Potter, A. M. Pastor of the Church in Norwich, (Member of the Presbytery) living in the vicinity of Moor's School.

Asa Burton, A. M. Pastor of the Presbyterian Church in Thetford.

To the Honorable Society in Scotland, for propagating christian knowlege in foreign parts: From the best accounts which can be obtained, we have sufficient reason to believe, that Moor's Indian Charity School, under the care of President Wheelock, has been attended with the singular smiles of Divine Providence.—That Dr. Wheelock and his son and successor, have been prudent and indefatigable in the management of it,—And that the means for its support have been invariably applied with strict fidelity. And we do accordingly, with the greatest cheerfulness, recommend it as an object truly deserving encouragement and charity.

Given under our hands, in the State of New Hampshire, this 25th day of December, A. D. 1784.

M. Weare, President of the State of New Hampshire.

Enoch Hale, Member of the Senate of said State.

John Langdon, Member of the Senate of said State.

Geo. Atkinson, Speaker of the House of Representatives of said State.

Moses Dow, A. M. Member of the Senate from said State, from the County of Grafton.

The names of the respectable signers of the foregoing certificates, were authenticated by Nathaniel Adams, Esq. as Notary Public of the State of New Hampshire. If any thing further were necessary, to certify the honest and faithful application of the charitable donations to the college and school, agreeably to their original design, a letter might be added, written by his Excellency, John Taylor Gilman, Governor of New Hampshire, so lately as 1800, to the Rev. Doctor Kemp, Se-

cretary to the Society in Scotland, in which he certifies, from personal knowledge, in substance agreeable to the foregoing testimonies.

Note (I.) page 133.

L. S. The Governor, Council, and General Assembly of the State of Vermont. To all people to whom these presents shall come, Greeting. Know ye, that whereas Dartmouth College and Moor's Charity School, being situated on the east bank of Connecticut river, have been, and still are, of important service, in diffusing useful literature among mankind, and through this state in particular: We have therefore thought fit for the due encouragement, and for promoting the useful and laudable designs of said College and School; and for many weighty considerations, us hereunto moving: We do by these presents, in the name and by the authority of the freemen of the State of Vermont, give and grant the tract of land, hereafter described and bounded, unto him the said John Wheelock, as President of said School, and to the trustees of said College, viz. Beginning, &c.——— the said Wheelock as President, and for his successors in office, to have and to hold the one moiety of said premises, as above described, solely and exclusively for the use and benefit of said School forever; and the said trustees and their successors in office, to have and to hold the other moiety, solely and exclusively for the use and benefit of said Dartmouth College forever, all the appurtenances and privileges thereunto belonging and appertaining, are hereby also granted to the President and trustees, for the purposes aforesaid.

In testimony whereof, we have caused the seal of this State to be affixed, this 14th day of June, 1785, and in the ninth year of the independence of this State.

THOMAS CHITTENDEN.

By His Excellency's Command,

Joseph Fay, Sec'ry.

Note (m) page 152.

The following is a list of the officers and Instructors of the College, and the periods of their officiating.

Appointment.	Presidents.	
1769.	The Rev. Eleazar Wheelock, D. D. Founder of the University.	
1779.	The Hon. John Wheelock, LL. D.	
	Trustees.	*Resignation.*
1769.	Excellency John Wentworth, LL. D. Governor.	1784
1769.	Hon. Theodore Atkinson.	1780
1769.	Hon. George Jaffrey.	1788
1769.	Hon. Daniel Pierce.	1774
1769.	Hon. Peter Gilman.	1776
1769.	Hon. William Pitkin.	1773
1769.	Rev. Eleazar Wheelock, D. D. President.	1779
1769.	Rev. Benjamin Pomeroy, D. D.	1784
1769.	Rev. James Lockwood.	1773
1769.	Rev. Timothy Pitkin.	1773
1769.	Rev. John Smalley, D. D.	1774
1769.	Rev. William Patten.	1776
1773.	Hon John Phillips, LL. D.	1793
1773.	Hon. Bezaleel Woodward.	1804
1773.	Rev. Eden Burroughs.	
1774.	Hon. John Sherburne.	1777
1774.	Hon. Elisha Payne.	1803
1776.	Rev. Silvanus Ripley, S. T. D.	1787
1776.	Hon. Samuel Phillips, LL. D. Lieu. Gov. Mass.	1788
1777.	Rev. David M'Clure, D. D.	1800
1779.	Hon. John Wheelock, LL. D. President.	
1780.	Rev. Joseph Huntington, D. D.	1783
1784.	Hon. Simeon Olcott, LL. D.	1793
1784.	Rev. Levi Hart, D. D.	1788
1788.	Rev. Balkley Olcott.	1793

1788.	Rev. Job Swift, D. D.	1801
1788.	Rev. John Smith, D. D.	1809
1788.	Excellency John Langdon, Governor.	1789
1788.	Hon. Peter Olcott.	1809
1789.	Excellency John Sullivan, LL. D. Governor.	1790
1790.	Excellency Josiah Bartlett, M. D. Governor.	1794
1793.	Rev. Israel Evans.	1808
1793.	Hon. Jonathan Freeman.	1807
1793.	Hon. Nathaniel Niles.	
1794.	Excellency John Taylor Gilman, LL. D. Gov.	1805
1800.	Rev. Lyman Potter.	1801
1801.	Rev. Jabez Bowman.	
1801.	Thomas Thompson, Esq.	
1802.	Hon. Stephen Jacob.	
1804.	Hon. Timothy Farrar.	
1805.	Excellency John Langdon, LL. D. Governor.	

Professors and Tutors.

Hon. John Wheelock, LL. D. Prof. of Civ. & Eccles. History.
Francis Brown, Prof. Elect, of the Oriental Languages.
Ebenezer Adams, A. M. Prof. Math. and Phil.
Rev. Roswell Shirtliff Philips, Prof. Theol.
Nathan Smith, M. D. Prof. Med. and Chym.
Cyrus Perkins, M. D. Prof. of Anat.
Samuel Ayer, A M. Tutor.
———— White, A. M. Tutor.

At the anniversary commencement of 1804, the Honorable Bezaleel Woodward, Professor of Mathematics and Philosophy, departed this life. He had fulfilled the duties of a Professor and Tutor from the foundation of the College. His profound knowledge of the abstruse and useful science of mathematics, the facility of his instructions in natural and experimental Philosophy and Ethics, his condescending and amiable manners, will be long and gratefully remembered by those who have received the benefit of his instructions.

Note (n) page 153.

The following are the names of the Masters of Moor's School, and times of their officiating:

1754 Moses Barret,	1775 Silvanus Ripley,
1757 Chandler Robbins,	1779 Jacob Wood,
1758 Caleb Barnum,	1783 Caleb Bingham,
1758 Ralph Pomeroy,	1783 Elisha Tickner,
1759 Benjamin Trumbull,	1786 Timothy Dickinson.
1760 Edmund Davis,	1787 Baruch Chase,
1761 Charles Jaffrey Smith,	1788 Daniel Dana,
1761 John Huntington,	1789 Josiah Dunham,
1762 John Leslie,	1793 Asa M'Farland,
1764 John Lathrop,	1795 Judah Dana,
1765 Aaron Kinne,	1796 Tilton Eastman,
1766 Ralph Wheelock,	1797 Josiah Dunham,
1767 Bezaleel Woodward,	1800 Caleb Butler,
1768 Samuel Wales,	1801 Thomas A. Merrill,
1769 Amzi Lewis,	1803 Frederic Hall,
1769 David M'Clure,	1805 William Hayes,
1772 James Dean,	1806 Edmund Flagg,
1773 John Smith,	1807 Samuel Ayer,
1775 Jacob Fowler,	1808 ——— Boutel.

Account of the family connexions of Doctor Wheelock.

HE was first married in 1735, to Mrs. Sarah Maltby, relict of Capt. William Maltby of New Haven, and daughter of the Rev. Mr. Davenport of Stamford, Connecticut.* She was a lady of superior accomplishments, amiable and pious. With her he lived eleven years, and by her, had six children, three

*She was the mother of the Rev. John Maltby, who was many years the pious and faithful pastor of the Church of Christ on the Island of Bermuda. On his loss of health, he came to Hanover, on a visit, where he died, Anno 1771, universally respected, and is laid by the side of his venerable father in law.

of whom died in infancy, and three are now living, viz. Theodore, relict of Capt. John Young of Hanover. Ruth, relict of the Rev. William Patten of Hartford; and Major Ralph Wheelock. The Doctor's second wife, was Miss Mary Brinsmaid, of Milford, in Connecticut; a lady of great virtue and piety. By her, he had five children. Mary, who married the Hon. Bezaleel Woodward, and survived him several years. She was a most excellent woman, an ornament to the christian character while she lived, and enjoyed its consolations in death:— Abigail, relict of the Rev. Silvanus Ripley; the Hon. John Wheelock, President of the College; Col. Eleazar Wheelock, and James Wheelock, Esquire.*

* Doctor Wheelock's sisters were, Elizabeth, married to Joshua Henda of Windham; Ruth, married to Robert Hibbard of Windham; Abigail, married to Rev. Benjamin Pomeroy, D. D. of Hebron; Sarah, married to Joseph Bingham of Windham. Deacon Wheelock's second wife was Mary Standish, she was a descendant of the renowned Captain Miles Standish of Plymouth. By her, he had Mary, married to Jabez Bingham of Salisbury.

APPENDIX.

THE following selection of letters from the files of the literary correspondence of Doctor Wheelock, with gentlemen in Europe and America, contain a rich variety of benevolent sentiments and historical occurrences, and more fully elucidate his worthy character.

From the Rev. Jonathan Edwards, late President of New Jersey College.

Northampton, June 9, 1741.

Rev. and Dear Sir,

THE special occasion of my now writing to you is a desire I have of two things; one is, that you and your brother Pomeroy would go to Scantic, my father's parish, and preach there as often as the people will be willing to hear you, and continue so doing as long as the concerns of your own parishes will allow of your being absent.

You know the wretched circumstances of that society, and if ever they are healed, I believe it must be by a reviving and prevailing of true religion amongst them. By all that I can understand, they are wholly dead in this extraordinary day of God's gracious visitation. You have lately been so remarkably blessed elsewhere, that I cannot but hope you would have success there also. I have written to my father to inform him that I have desired this of you.

Another thing that I desire of you is, that you would come up hither and help us, both you and Mr. Pomeroy. There has been a reviving of religion amongst us of late: but your labors have been much more remarkably blessed than mine.

Other Ministers, I have heard, have shut up their pulpits against you: but here I engage you shall find one open. May God send you hither with the like blessing as he has sent you

to some other places; and may your coming be a means to humble me for my barrenness and unprofitableness, and a means of my instruction and enlivening. I want an opportunity to concert measures with you, for the advancement of the Kingdom and Glory of our Redeemer. Please to communicate what I write to Mr. P——, and give my service to him. I desire the prayers of you both, that God will give me more of that holy spirit, and happy success, with which you are replenished——I am, dear Sir,

Your unworthy Brother,
And Fellow Laborer,
JONATHAN EDWARDS.

From the Rev. Aaron Burr, President of New Jersey College.

Rev. and Dear Sir,

I designed to have sent you a particular account of the late revival of religion in New Jersey College, but my present hurry of business will not allow me to do it. I can only say in general, that a religious concern, which began the latter end of December, and took its rise from the dangerous sickness of one of my pupils, became universal, without exception; with some in a greater and some in a lesser degree. I have never observed convictions more rational, solid and thorough, or attended with better effects. It has produced a most remarkable reformation in the whole society, and with many, I trust, has issued in a saving conversion to God. I think I may say, to the glory of God's grace, that, in the judgment of a rational charity, the greater part of the students are strictly pious. This blessed season was remarkably free from all such imprudences and extravagances, which were so much complained of in the late times. Many false and malicious reports have been spread to the disadvantage of the Society, but the authors of them begin to hang down their heads with shame, having no evil to

speak of us. Great caution was taken in conducting that important affair, the necessity of which has since appeared.

In great haste, and with much respect, I am,

Your truly affectionate Friend and

Humble Servant,

AARON BURR.

Princetown, March 28, 1757.

To Mr. Dennis De Berdt, at London.

Lebanon, in Connecticut, October 4, 1757.

Dear Sir,

Your most agreeable favor of Feb. 28, 1757, after so long a passage, came safe to hand the 1st. inst. when our eyes had almost failed with waiting for a return, and which I find has been delayed by the vessel's waiting at Ireland for convoy. I heartily thank you for your care and trouble, in the affair of our Indian School. The testimonials we have had from time to time, of the friendship and good wishes of gentlemen of religion and influence towards our undertaking, has sensibly animated and encouraged the same; and especially the assurance, you now give us of your own and Dr. A——'s cheerfulness in serving and promoting it, and readiness to afford further assistance as there shall be occasion, and also of Lord H——n's approbation, seems in some measure a balance for the discouragements, we necessarily conceive in such an undertaking at the present day.

Something of the nature of Lord H——n's advice in the case, was proposed before we sent home for a charter; and it was considered, that though the school during its infancy, and till a sufficient fund be obtained, had doubtless best remain where it now is, yet if the design shall prosper, there is great probability it will be much for the advantage of the school to remove it, or at least to set up others, and improve part of the fund beyond the bounds of this government; and, perhaps some hundred miles from it, where no act of this government will be of any validity. For the remedying of which difficulty,

the Royal favor was thought necessary. However, we are thankful for direction, and shall endeavor to pursue it as fast as we can. And doubt not, if there shall be prospect of success, we may obtain further favors as we shall need them. The whole waits for such an establishment.

We have thought best, as things are now tempered and situate, to do nothing more as to a fund, till we see the success of our suit. And we fear loss by delay, especially a thousand acres of land, proposed to be given (and has waited only to have us made capable of receiving it) by an aged gentleman, who is now in a declining state, and it is feared will not live long. I sent to him some time ago, desiring he would make a deed of it to some friends, that the school may not fail of it through his decease; but whether his hopes of our success are such, as that such conveyance will be agreeable to him is uncertain. The public aspect is indeed gloomy, and threatening upon us. It would make your heart ache, to hear such accounts as I have had from several, who were in the late fight at Lake George, when Fort William Henry was given into the hands of the French, August 9th, of the inhuman butcheries and cruelties committed by the Savages, on most of our people, in violation of the most solemn capitulation; the bodies of them stripped naked—the throats of many cut—women with child ripped up—the fœtus taken from the bowels, and thrown from one to another, with loud shoutings, yellings, &c. But after all we have suffered, and all that is threatened, it is evident that people in general, and even the children of God, are not yet waked up. We have indeed many fasts and seasons of prayer; but God knows whether the essence be not much wanting—*or whether they be to him, even to him*, and yet blessed be his name, I must believe there are some wrestling with God. We had last winter a happy revival of God's work in several parts of this land. There was a sweet season in this school, when the master (Mr. R———ns) and several of the students were hopefully converted, and considerable appear-

ance of it in my congregation (I think in a judgment of charity, about ten were converted.) It was also surprisingly great in New Jersey College, as I was assured by a letter from the President and others, and also by a number of the students, one of whom (C——B'n, A. B. who I trust was a happy subject of the blessing) now lives with me, and is my instructor of this school. But a dark cloud is now drawn over that dear seminary, and indeed over the whole land, by the death of that excellent man, Mr. President Burr, about a fortnight ago. I might likewise mention some appearance of religious concern, about the same time at Yale College, in New Haven, and also in the town, as well as in several other places.

My dear young Johnny Pumpshire (a specimen of whose writing I sent to England) is dead, I hope gone to rest; his mate is now fit for College, and is, I think, as amiable a child as ever I knew. He is now 13 years and 10 months old. I have two more from Delaware, who are likely boys. Dear Mr. P—— is now chaplain in the army, at Fort Edward, who will procure two likely boys from the Mohawks if he can. Please to accept most hearty salutations from, and remember in your devoutest hours him, who is with most sincere respect,

Yours, in our common Lord,

ELEAZAR WHEELOCK.

Mr. Dennis De Berdt.

To the Rev. George Whitefield.

Lebanon, November 8, 1757.

Rev. and Dear Sir,

Yours of February 9th came to hand June 9th. Another of November 5th, 1756 (with one from Mr. D———B———) came October 1st, and I rejoice your hands are full of work; and by some copies per favor of Mr. W——y, do understand your labors are not in vain in the Lord. Thousands in New England, wish to have the way prepared for you to make us another visit. I believe every journey you have taken through New England, has been eminently serviceable; some more evidently for one purpose and some for another. Your first,

for awakening and rousing the stupid and secure. After that, to discredit and beat down a false religion. Your last to remove prejudices from the minds of many against you, and the work of God, and so happily prepare your way for another visit. It is at present a time of great stupidity and insensibility in general, notwithstanding the strong means God has been using to the contrary.

We had last winter a blessed season here in my family, school, and neighborhood. And there was also a most surprising, powerful, genuine, effectual work of God, at New Jersey College. That College is, no doubt, a blessed nest of young christians. A most hopeful and joyful omen of great gospel good to Zion nigh at hand. But my dear sir, you will condole the death of that dear man, Mr. President Burr. My father, my father, the chariots of Israel and the horsemen thereof!—Mr. Edwards, of Stockbridge, is chosen, and I hear is gone to supply his place.

I have been diligently pursuing the advice of Lord H——— in the affair of our school. President C———p has made a bold stand of late against arminians; they do pay him off—he begins to think that new-light ministers (as they are called) are his best friends. 'Tis something likely he will be willing to hear you in the C. H. when you come. He is quite zealous on the right side.

Mr. Occum, the Long Island Indian, is in a poor state of health, almost worn out with labor. The Hon. Commissioners of Boston, wrote to Mr. Pomeroy and myself, to call in proper persons to join us, and examine and judge of the expediency of ordaining him to the pastoral office, and to do it if we thought proper; but his sickness has delayed the affair.

We rejoice to hear of a revival of religion in the established church. I believe a number here remember you continually in their prayers. I ask the like favor of you, for,

Rev. and dear sir,

Yours in the dear Jesus,

ELEAZAR WHEELOCK.

Rev. George Whitefield.

To Mr. Dennis De Berdt, at London.

Very Dear Sir,

Your most agreeable favor of May 6th, came to hand three days ago, which I read with much satisfaction, and now thank you for the renewed testimony of [redacted]pect and readiness further to serve the important des[redacted] school.

I have found (especially at times) much [redacted]e and quiet in putting the affairs of the school wholly over into the hands of the great governor of all things, and in waiting upon him for the issue The prospect hath looked to me exceeding fair, and the probability of success, beyond any thing that has yet been attempted, and especially of late, since the success of his Majesty's arms at Cape Breton, Frontinac, and on the Ohio, (if the late report of their taking Fort Duquesne be a truth;) but God's judgments are a great deep, and his way is in the sea. We often think this or that way best; but God's thoughts are not as ours; Providence steers quite another, and better course. But if this affair be of God (as I can't yet but think it is, and that He designs to own and prosper it) I don't think it strange, if we meet many and great difficulties in our way. There seems plain necessity of them, to hide pride from man, and keep up our trust and dependance upon him, who worketh all in all. The political, as well as religious reasons in favor of it, are so many and great, as, if duly weighed, it seems to me, must prevail. I think it my duty to leave nothing within my power undone, which may be done in favor of it.

Mr. P——y, in a late letter from Fort Edward, writes me, that the talk is revived of their making another push this fall, against Carrilons and Crown Point, that they learn by deserters from the French, that they are in great fears of an attack—are fortifying where our people landed in their late attempt, that the French have plenty of provisions at their forts; but a famine is much feared in Canada. General Amherst is on his way to the lake, with a reinforcement of 6000 men. We understand that our men have grown sickly, and much dispirited, through long incampment and a conduct of affairs, so very con-

trary to such high spirits, and such engagedness to push forward, the design which they sat out with.

The name of the Right Honorable William Pitt, is very dear to New Engla[illegible]

I took the [illegible] read your former letter to my congregation, and [illegible]all think this, or any other I may receive from you, may be for their edification; I trust you will account that a sufficient excuse.

This good opportunity by Mr. Peters, who is going home for sacred orders, is unexpected, and gives me but short time to write. May God make him a blessing.—I am, dear sir, with the most sincere affection and respect,

Yours, in the dearest bonds,

ELEAZAR WHEELOCK.

Mr. Dennis De Berdt.

From the Rev. William Tennant.

Rev. and very Dear Brother,

I thank you for your two brotherly and loving letters; they were refreshing to me, as containing not only most undeserved expressions of love to my per[illegible]; but undoubted evidences of unwearied pains to promote the kingdom of our Lord, Christ. Go on in the name of the Lord; my soul says, God speed—

Your last I received 28th ult.: I laid it before the correspondents; they approve of your change for J——b, not in the least suspecting, either your prudence, or probity. You are desired, to take care of him at our expence, until next May; when (if God will) he is expected at the College. It is

judged inexpedient to send the other boys this winter, as your charter is in suspence.

I am glad to hear the Indians under your tuition, are in any degree promising; it is an encourage[illegible] wait spiritual blessings, in the Lord's time. Let the[illegible] their friends are well, and that we require them to [illegible]od, and mind their books.

It will refresh your heart, dear Sir, to know that our province has, in consideration of all the Indian claims to lands in this part of it, purchased a tract of land containing near 3000 acres, to be a possession for them and theirs forever. It is the same tract that our dear brother B——d chose for them; but could not purchase it, though he incessantly labored for it. It is now made theirs, in a time, and way hardly expected; it is surely the doings of our Lord, to whom be all the glory.

The society, our constituents, have also ordered us to draw for £300 sterling, for the purchase of land for the Indians, which, with that already obtained, will be an ample medium for their support. This surprising providence has almost persuaded my infidel heart to believe, that the blessed Lord has yet in reserve, something, both good and great for the poor heathen among us. It will surely much more animate you, my dear brother, to wait for the accomplishment of your truly noble design of [illegible]harter. The hearts of kings as well as governors being in the same holy and compassionate hand.

I am, in the best of bonds,

Yours, &c.

WILLIAM TENNANT.

Freehold, December 6, 1758.

From the Rev. Samuel Davis, President of Nassau-Hall College.

SIR,

I thank you for your congratulations upon my inauguration into an office the prospect of which afforded me more anxious suspence for 8 or 9 long months, than any turn of my whole life, though full of unexpected occurrences. If I find by the event, that my divine Lord does not so resent the guilty imperfections of my past services, as to refuse receiving any future at my hand, but shall still condescend to employ me, I shall always esteem it one of the richest and most astonishing favors, to one of the unworthiest of his servants. I hope, my dear Sir, your prayers will contribute their share towards my public usefulness, in my present important station. If I be useful at all, it certainly must be the atchievment of believing prayer.

Your apostolic scheme of an Indian School, I was informed of pretty fully by my worthy friend, Mr. De Berdt. I am sorry, that like every other good design, it meets with difficulty in the execution. You may assure yourself of all my little interest in its favor, on both sides the Atlantic. Its good effects will very much depend upon the character of the managers. This I infer from what I have seen in Virginia; there an Indian School has been erected above half a century, well endowed, by the great Mr. B——; but it never yet has produced one scholar, as far as I have heard, that has been of the least service towards civilizing or christianizing his countrymen. On this account I rejoice that you have so great a hand in the present affair. May the Lord bless you and it.

You have long been my friend, though, perhaps you have not known it; and I have often talked you over, as a familiar subject, especially with my once favorite friend, Mr. Davenport; now *a blessed inhabitant of heaven.*

Your *quondam* pupil J——b, behaves well, and makes good progress in learning; and you can hardly think how pleased I am, to look upon him among the students of a fairer color. If he should turn out a christian, as well as a scholar, he may be the instrument of some happy revolution among his savage countrymen.

You see, I only throw out a few incoherent fragments of thought; and in my present hurry, I can do no more. You, I hope, have more leisure to oblige a friend: therefore, dear sir, write to me often and at large. I deserve no comfort; but I often need it, to keep me from sinking under the burden of my office.

How should I rejoice to see you!—*En erit unquam!*

With the heart of a friend and brother, I am, Rev. Sir,
Your very affectionate humble servant,

SAMUEL DAVIS.

Nassau-Hall, October 5, 1759.

To Mr. Dennis De Berdt, at London.

Lebanon, November 20, 1759.

SIR,

Yours of March 24th, after a long passage, came safe to hand. We are still pursuing the affair of our Charity Indian School, with as much and more courage than ever. The occurrences of this year have a most favorable aspect, on our undertaking. God has done marvellous things for us and our nation, by his own right hand, and his holy arm. The surprising success of our northern forces, have opened the door wide for our great design; and if God shall still as he has hitherto done, like himself, so bear with the ingratitude and baseness of his people, as to succeed further attempts, and ac-

cording to the present fairest human probability, subject the remainder of our northern enemy, to the British Crown, it seems there will be nothing in the way, but on our part, to hinder the fullest execution of what is proposed. Such is the prospect that we feel impatient of delay, and determine to fill up our School with well chosen Indian boys, as fast as we can, and not expose ourselves to the censure of presumptuous and headlong, in our proceedings; and we hope that God will open the hearts of the good people in England, to contribute liberally to our assistance.

Mr Occum, the Indian whom I educated some years ago, is ordained by, and belongs to a godly presbytery, on Long Island. I expect he will shortly visit me, and preach in my pulpit, if his journey to the Cherokees don't prevent it. And by report which we have from that quarter, the door for such a mission, as was designed, is shut at present.

Perhaps God designs to carry on this affair with less show and popularity, and in a way, in which there will be more forcible arguments, for a continual looking to, and dependance upon him for daily supplies for it, than we have yet thought of. However it is enough for us, if the way of our duty be enlightened step by step, and that Zion and all things which concern her, are in the hands, and at the direction and disposal of her King, who is given to be head over all things to her, and who has set her as a seal upon his arm, and a seal upon his heart. Oh! how sweet was that word in yours, 'Let Immanuel be our peace.'

Please, my dear sir, to accept most effectionate salutation from, and remember in your daily approaches to God,

Yours, most heartily,

ELEAZAR WHEELOCK.

Mr. Dennis De Berdt.

To Mr. Dennis De Berdt, at London.

Lebanon, December 17, 1759.

My Dear Sir,

Yours by Mr. Peters, came to hand a few days ago. I thank you heartily for repeated expressions of brotherly affection. Many things in the dispensation of God's Providence of late, greatly encourage our hopes that the time of his mercy towards the benighted pagans of this land is near at hand; nor do any difficulties, we meet with in the execution of what we have proposed, at all discourage a further prosecution of it. A number of gentlemen may, and likely will, if properly applied to, freely give their public approbation and testimony, in favor of the grand design, and of the method proposed for executing the same. And they are of opinion that such testimonials will have equal weight at home, as the act which Lord H——x proposed. I should be very glad of your thoughts in this matter. A charter from the crown which will not limit us to a particular government, we think for many reasons to be much the most eligible. However, we determine to continue it and pursue it, as a Charity School, and make it as useful as we can.

Sir, I heartily thank you for the service you did the public, in publishing President Davis' serious, seasonble, and animating sermon to the soldiery, &c.

Dear Sir, I heartily accept your challenge, and purpose, by the grace and help of him, who worketh all in all, to meet you at the place appointed, the Lord mercifully equip us with the whole armour of God, that we may strive successfully—a few days more, and we have done all that we can do for the advancement of the kingdom of our glorious Redeemer, and the salvation of the souls of men. Oh! that I had not given such occasion, to look back with regret, upon the misimprovement of the few talents, committed to me for that great pur-

pose. I don't tell you, how much I love you, or how pleased I should be to commune with you face to face. Well, by the by, I hope, distance and darkness, and every impediment will be removed. Our intercourse most free, our communion sweet, the subject most glorious, our eyes employed in beholding, and our tongues eternally in speaking the glories of our Immanuel. Then we shall remember, and with joy unspeakable, recount all the steps of divine Providence towards us. Then will all the mysteries of it be unfolded, our hearts perfectly approve of, and the glory of him, who has the government upon his shoulders, shine with meridian brightness in the whole. Do we wait? Do we hope for this? What manner of persons then ought we to be? Alas! how much do I fall short of living answerable to such a hope. Dear Sir, pray much for him, who is, with all brotherly affection,

Yours, in the dearest, sweetest bonds,

ELEAZAR WHEELOCK.

Mr. Dennis De Berdt.

From the Rev. George Whitefield.

London, Aug. 30, 1760.

My very dear Friend,

I shall shew your letter to some members of the Scotch Society, for promoting the gospel, and see if some annual allowance cannot be procured towards your charitable design. I humbly hope, it will take place in time—had I a converted Indian scholar, that could preach and pray in English, something might be done to purpose.

Your affair, I trust, will come upon the carpet in due time—Oh that our conquests may be overruled for the furtherance of

the gospel among the heathen! I fear our success only makes us worse at home—The most sacred things are now blasphemed with the greatest applause upon the stage—Satan rages—well he may—daily inroads are made upon his kingdom—as I have the honor of being mimicked in the theatre, hundreds flock to see the original—all hail such reproach. Now I trust I begin to be a diciple of Jesus.

Yours, most affectionately,

In our common Lord,

GEORGE WHITEFIELD.

To his Excellency Sir Jeffrey Amherst.

Lebanon, in Connecticut, Sept. 22, 1760.

SIR,

I beg leave to congratulate your Excellency, on the many conquests and acquisitions in America, with which God has honored you, and especially the last which finishes the grand design, you have been so long, and with so great fatigue pursuing, and which now fills the hearts of all his Majesty's loyal subjects, especially in this land, with a joy and pleasure beyond any event of this nature heretofore, and will make your name and memory dear to the numerous subjects of this benefit, to the latest posterity.

And as there is now a wider door than ever opened for the christianizing the numerous pagans in this land, and bringing them to a proper subjection to the crown of Great Britain (a design which I doubt not your Excellency will rejoice to be instrumental in promoting) so I presume to inform your Excellency, that a number of ministers of the gospel, before the commencing of the present war, entered upon a design to erect a Charity School, in order to educate well chosen youth, of

the several tribes and nations of Indians, in this land, and fit them for a mission on the important errand, to their respective tribes; to whom they may be able to communicate the great things of our holy religion in their own language, and without a thousand embarrassments and difficulties, which are wont to attend an English mission. We have used some endeavours for the Royal favor of a charter.

The Rev. Mr. Pomeroy, who has attended your Excellency in the present expedition, in the capacity of chaplain to Col. Fitch's regiment, is one of the ministers connected in the affair, and is able to give your Excellency a more full account of it, if desired.

The humanity, condescension, and benevolence, Sir, which make so amiable a part of your Excellency's character, especially as they are connected with other parts of it, have emboldened me to presume on the freedom I have here used, and I am persuaded you will allow that this consideration, viz. the enlarging the kingdom of the Redeemer, and promoting the interest of his Majesty's crown, and not any interest of my own, being my governing motives herein, ought in some measure, if not wholly to excuse me, who am, with highest esteem,

Your Excellency's most humble,
And most obedient servant,
ELEAZAR WHEELOCK.

From the Rev. George Whitefield.

London, December 12, 1760.

My very dear Mr. Wheelock,

I have but just time to inform you, that upon mentioning, and a little enforcing your Indian affair, the Lord of all Lords put it into the heart of the Marquis of Lothian to put into my hands fifty pounds sterling. You will not fail to send his Lordship, under cover to me, a letter of thanks, and also a particular

account of the progress your school makes, and the prospect of its being more and more extended. Now the great God has given us Canada, what will become of us, if we do not improve it for his glory, and the conversion of the poor heathens? But I fear, I fear—Satan is doing what he can here to bring the work of God into contempt, by blasphemy and ridicule from both theatres. But you know how the bush burned, but was not consumed—and why? Jesus was, and is in it. Hallelujah! But I must not enlarge. The ship I fear will be gone—write explicitly and strongly—my hearty love awaits the Indian lambs, and all that are so kind as to inquire after, my very dear friend,

Yours, &c. in our glori[illegible] Jesus,

GEO[illegible]GE WHITEFIELD.

From the Rev. Samuel Buell.

East-Hampton, January 13, 1761.

Rev. and Dear Sir,

These in the utmost haste, inform that Mr. Occum is going upon a mission among the Oneida Indians, as soon as the season will permit, divine providence concurring. They have sent in the most pressing and moving manner, for a minister to be sent to them. Several letters have come to hand (I mean to Mr. Occum and myself) from gentlemen westward; part of which I would now transcribe, had I a minute's time. But I must only observe, a glorious door seems opening for their being evangelized, and for promoting your important school. If you can now do any thing, to promote Mr. Occum in doing the work of an evangelist, pray do it, and that as soon as possible.

With cordial salu[illegible]on, I am, Rev. and dear Sir,

Your unworthy brother,

SAMUEL BUELL.

Rev. Mr. Wheelock.

From the Rev. George Whitefield.

London, February 21, 1761.

My very Dear Friend,

Some time ago I informed you of a benefaction of fifty pounds from the worthy Marquis of Lothian, for your Indian School. I hope you have received my letter, and that the Lord prospers your handy work. The Redeemer is very good to us here. We have evil and good report; but all works for good. I hope you pray for me—indeed I do for you and all my dear New England friends.

Yours, &c. in our common Lord,

GEORGE WHITEFIELD.

To the Hon. Sir William Johnson.

Lebanon, June—1761.

SIR,

Your public character, the honor and bounty of the crown conferred upon you, and your situation among, and concern for the Indian Natives, all invite me to take the freedom to represent to you the design of a Charity School instituted in their favor, and act the part of a beggar in their behalf, convinced of the great neglect of this land, in using so few and feeble endeavours to polish and christianize them. We have been persuaded, that the education of some of their sons in the liberal arts and sciences, as well as in the knowledge and practice of the protestant religion, and the fitting of some for missionaries among their respective tribes, might have a happy effect to guard them against the influence of Jesuits; be an antidote to their idolatrous and sav[illegible]ractices; attach them to the English interest, and induce [illegible] to a cordial subjection to the crown of Britain, and it is to be hoped, to a subjection to the king of Zion.

Upon my desire the Rev. John Brainard sent me, thirteen months ago, two likely Indian boys of the Delaware tribe, to be qualified as missionaries among the natives. And towards a fund for the support of a charity school, Mr. Moor had given a small tenement in this place, and for the same purpose, we have obtained subscriptions for five hundred pounds.

We could wish, Sir, that the affair might appear to you as it does to us, worthy the encouragement of all great and good men, and that you will account it not the least of your honor, to be a friend and patron to it.

Please to pardon my boldness, and let the nature of the design excuse one, who is, though unknown, with much respect,

Your Honor's very humble servant,

ELEAZAR WHEELOCK.

Honorable Sir William Johnson, Baron,
Mount Johnson.

From the Hon. Sir William Johnson.

German Flatts, July 7th, 1761.

Rev. Sir,

As I am so far on my way to Detroit, I have only time to acknowledge the receipt of yours, and to acquaint you that in compliance therewith, have got two Mohawk lads, to go to you in order to be instructed; and doubt not but in my way through the other nations, I shall be able to send you three or four more, so as to complete the number you desire.

Mr. Occum is now here and proceeds with me tomorrow to the Oneida nation, to whom I shall introduce him, and advise them cheerfully and thankfully to embrace this favourable op-

portunity, which, I doubt not will prove greatly to their temporal as well as eternal felicity.

I wish you all the success, which your pious undertaking deserves, and am, Rev. Sir,

Your most humble servant,

WILLIAM JOHNSON.

Rev. Mr. Wheelock.

From the Hon. Sir William Johnson.

Fort Johnson, November 17, 1761.

Rev. Sir,

Yours of the 2d inst. I had a few days ago the pleasure of receiving by the hand of Mr. *Kirkland.* I am much pleased to find the lads I sent have merited your good opinion of them. I expect they will return, and hope will make such progress in the English language, and their learning, as may prove to your satisfaction, and the benefit of the Indians, who are really much to be pitied.

My absence, these four months, has prevented my design of encouraging some more lads going to you, and since my return (which is but lately) I have not had opportunity of seeing old or young, being all on their hunt. When they come back I shall talk with, and advise their parents to embrace this favourable opportunity of having their children instructed, and doubt not of their readines to lay hold of so kind and charitable an offer.

Mr. Kirkland's intention of learning the Mohawk language, I much approve of, as after acquiring it he could, when qualified, be of vast service to them [illegible]lergyman, which they much want, and are very desirous [illegible]aving.

The present laudable design of instructing a number of Indian boys, will, I doubt not, when more known, lead several

gentlemen, to contribute towards it, and enable you thereby, to increase the number of scholars, with whom I shall not be backward to contribute my mite.

I have given in charge to Joseph, to speak in my name, to any good boys he may see, and encourage to accept the generous offer now made them; which he promised to do, and return as soon as possible, and that without horses.

In case there should not a sufficient number go now, I will, on return of the Indians from hunting, advise them to send as many as is required.

As I am very much hurried at present, must beg leave to refer you to Mr. Kirkland for any particulars you may choose to be informed of, as I had a good deal of conversation with him, regarding the present state and dispositions of the Indians in general.

I wish you all success in your undertaking, and am with truth and sincerity, Rev. Sir,

Your most obedient,

Humble servant,

WILLIAM JOHNSON.

To the Right Hon. the Marquis of Lothian.

Lebanon, March 29, 1763.

My Lord,

If your Lordship don't think the perusal of the enclosed narrative will be too great a waste of your precious time, you may perhaps see some evident signatures of a divine hand, in the progress of the un[illegible]king hitherto. And I have the pleasure to inform your [illegible]dship, that since the enclosed was sent to the press, God has in a most signal manner owned our endeavours, by sending a spirit of conviction, and causing us

to see, as we cannot but hope, the saving effects thereof, in three of the principal Indian youths in the school. It is proposed that one of these should go very soon, D———, into the country of the Six Nations, in the capacity of interpreter to Mr. C—J—S, the young gentleman mentioned in my narrative, who has kept this school several months, gratis, and designs to devote himself and fortune to the service of his Redeemer in the business of a missionary among the pagans. And as his spirit and zeal are, so I account his other accomplishments, for that business, to be very singular, and cannot but hope the Lord of the harvest designs to make him an instrument of great glory to his name, in the enlargement of his kingdom on this continent.

God has made every attempt in this affair hitherto to prosper, and the door seems continually more and more opening for the progress of it. And who knows what a glorious church Christ Jesus may have among the dispersed, (as I have sometimes thought they are) of the house of Israel.

Will your Lordship please to accept what is here presented to you, as an acknowledgment and expression of the sincerest duty and gratitude from, may it please your Lordship,

Your Lordship's
Most obedient, and
Most humble servant,
ELEAZAR WHEELOCK.

To His Excellency General Jeffrey Amherst, Earnt.

Lebanon, Connecticut, April 2, 1763.

May it please your Excellency,

The narrative herewith incl[illegible] gives your Excellency some short account of the success of my feeble endeavours, through the blessing of God upon them, in the affair there related.

Your Excellency will easily see, that if the number of youth in this school continues to increase, as it has done, and as our prospects are that it will do, we shall soon be obliged to build to accommodate them, and accordingly to determine upon the place where to fix it. And I would humbly submit to your Excellency's consideration the following proposal, viz.

That a tract of land, about fifteen or twenty miles square, or so much as shall be sufficient for four townships, on the west side of Susquehanna River, or in some other place more convenient, in the heart of the Indian country, be granted, in favor of this School. That said townships be peopled with a chosen number of inhabitants of known honesty, integrity, and such as love and will be kind to, and honest in their dealings with Indians.

That a thousand acres of, and within said grant, be given to this school. And that the School be an Academy for all parts of useful learning; part of it to be a College for the education of missionaries, interpreters, school masters, &c.; and part of it a school to teach reading, writing, &c. And that there be manufactures for the instruction both of males and females, in whatever shall be useful and necessary in life, and proper tutors, masters, and mistresses be provied for the same. That those towns be furnished with ministers of the best characters, and such as are of ability, when incorporated with a number of the most understanding of the inhabitants, to conduct the the affairs of the school, and of such missions as they shall have occasion and ability for, from time to time. That there be a sufficient number of laborers upon the lands belonging to the school; and that the students be obliged to labor with them, and under their direction and conduct, so much as shall be necessary for their health, and to give them an understanding of husbandry. And those who are designed for farmers, after they have got a sufficient degree of school learning, to labor constantly, and the school to have all the benefit of their labor,

and they the benefit of being instructed therein, till they are of an age and understanding sufficient to set up for themselves, and introduce husbandry among their respective tribes. And that there be a moderate tax upon all the granted lands, after the first ten or fifteen years, and also some duty upon mills, &c. which shall not be burdensome to the inhabitants, for the support of the school, or missionaries among the Indians, &c.

By this mean much expence, and many inconveniences occasioned by our great distance from them, would be prevented, our missionaries be much better supported and provided for, especially in case of sickness, &c. Parents and children be more contented, being nearer to one another, and likely many persuaded to send their children for an education, who are now dissuaded from it, only on account of the great distance of the School from them.

The bearer, Mr. C—— J—— S——, is able, if your Excellency desires it, to give you a more full and particular account of the present state of this School, having been for some time the master and instructor of it, and is now designed with the leave of Providence, the ensuing summer, to make an excursion, as a missionary among the Indians, with an interpreter from this school. And by him your Excellency may favour me with your thoughts on what I have proposed.

I am with sincerest duty and esteem,

May it please your Excellency,

Your Excellency's most obedient

And most humble servant,

ELEAZAR WHEELOCK.

To the Hon. General Lyman.

Lebanon, April 9, 1763.

May it please your Honor,

The narrative herewith enclosed will give you some account of the success of the feeble endeavors I have used in the affair therein related; and you will see that if the number, in this school, continues to increase, as it has done, and as I think our prospects are, we shall soon have occasion to build, in order to accommodate them, and accordingly to determine upon the place where to fix it, most for the advantage of the great design we have in view. Several places have been proposed, viz. among the new settlements, in the western part of the Province of New Hampshire. And to encourage it, Governor Wentworth made me an offer of a tract of land, if I would carry it there. There has also been some talk of the western part of the Province of Massachusetts Bay. But I have several objections against each of those places. And as your honor's character and influence at home and abroad; and your thorough acquaintance with the state of the continent, and particularly with Indians and Indian affairs, enables you above any man I know in New England to serve and promote the design, so your moral character, and especially your benevolent disposition towards mankind, encourages and emboldens me with much confidence to solicit your friendship and assistance, by your consent and advice, upon this occasion. And I shall accordingly, relying upon your candor, expose myself and the affairs to you, in the most open manner, and submit to your consideration and censure the following proposal*. I have wrote General A—— upon this head, and to the same purpose, and if your honor will please to let me know your mind in the affair, and advise me of any thing you shall think useful to me, I shall be greatly obliged to you.

* See the preceding letter to General A——.

I bless God that he has preserved your valuable and important life, in your late dangerous expedition, and given your family and friends an opportunity and occasion to rejoice in your safe return.

Please to accept most sincere esteem and respect from, Sir,

Your Honor's

Most obedient, and

Most humble servant,

ELEAZAR WHEELOCK.

The Hon. General Lyman.

From the Hon. General Lyman.

Suffield, Connecticut, April 11, 1763.

SIR,

I have to acknowledge the receipt of your letter by Mr. S—— of the 9th instant, and am very much obliged to you for your generous sentiments of me; and assure you I shall always be very glad to serve you personally, and much more, the generous design you have undertaken. I have not time to digest the subject, to give you my thoughts in particular, nor do I think you want them, who have so long turned your mind on that affair, and are so well able to judge of the matter; but I assure you I am well pleased with the thoughts you suggest, and am in hopes they will issue well, when put in execution. I shall write more particular before I go home, and being in haste,

Your most obedient

And humble servant,

P. LYMAN.

Rev. Eleazar Wheelock.

From His Excellency General Sir Jeffrey Amherst, Barnt.

New York, May 23, 1763.

SIR,

This morning, Mr. S—— delivered me your letter of the 21st April, with the narrative enclosed, which I have perused. The design is a very commendable one, and I should be extremely happy in having it in my power, to be any ways instrumental in civilizing the Indians, and promoting seminaries of learning in this country; but as the disposal and settlement of the conquered lands in America must be determined by His Majesty, and that there is reason to believe the same is now under consideration at home; I can only advise you to make application there; for I have no authority whatever, to dispose of any lands in this country. You cannot have a better patron than the nobleman to whom you have dedicated your narrative, and I shall be very glad to hear that your application is attended with success.

I am, Sir,

Your most obedient servant,

JEFFREY AMHERST.

Rev. Eleazar Wheelock.

To the Right Hon. William, Earl of Sterling.

Lebanon, Connecticut, December 12, 1763.

SIR,

Your Lordship will see, by the enclosed narrative, (which begs your candid acceptance) the design which has been on foot, and to what it has risen, by the blessing of God. And by the enclosed printed copy of a brief, I obtained of the Hon. General Assembly of this government last May, in which they were unanimous, your Lordship may see the friendly disposition of the ruling and leading part of this Government, towards

the undertaking. But the present rupture with the Indians, has so heated the spirits of great numbers among our people, that the Governor and Company were apprehensive that the collection would be made under great disadvantage, and that there would not be that given, which would be honorable for the Government, if it should be attempted now, and therefore did, at their session in October last, advise, that it should be delayed till a more favorable prospect should invite to proceed therein. And supposing this to be the way, in which Providence designed supplies for this school at present, I neglected to seek them elsewhere, which now gives your Lordship an opportunity to shew your liberality, at a time when it is much wanted.

And whatever your sentiments shall be of this particular plan, or your disposition towards the encouragement of it; I pray your Lordship, to account the nature and importance of the design, in general, to be sufficient excuse, for the boldness and freedom I have now taken, or else of your innate goodness, pardon him, who is not willing to disoblige you, but is, with the most sincere esteem and respect, my Lord,

Your Lordship's most obedient and
Most humble Servant,

ELEAZAR WHEELOCK.

Right Hon. William, Earl
of Sterling.

To William Livingston, Esq.

Lebanon, January 24, 1764.

SIR,

I am not a little affected with the contents of yours, of the 14th inst. Such liberality in one congregation, and that comparatively small, by reason of the weather, at such a distance, and so little acquainted with the affair, and so much of late done by

the pagans to discourage such a design, and raise a temper, in the more unthinking part of mankind, very different from charity, is in my opinion truly great and wonderful; and the more affecting as it comes at a time when it is much wanted. May God requite their benevolence a thousand fold, in a more enduring substance. I hope I may be enabled so to improve it, and that the success of endeavors may be such, as may give those liberal souls occasion for the most easy and comfortable reflections, that it was well bestowed for the furtherance of the kingdom of our common Lord.

As to the remittance, I shall commit the affair to Messrs. Ralph and Eleazar Pomeroy, of Hartford, with instructions and orders. And from one or the other of them, you will likely hear very soon.

Please to present my compliments, in the most respectful manner, to each of those good gentlemen, you mention, by whose distinguished zeal, on the occasion, the cause was favored and encouraged, and accept sincerest respect from,

Honored Sir,

Your much obliged and very

Humble Servant,

ELEAZAR WHEELOCK.

To the Right Hon. the Earl of Dartmouth.

Lebanon, Connecticut, New Eng. March 1, 1764.

May it please your Lordship,

It must be counted amongst the greatest favors of God, to a wretched world, and that which gives abundant joy to the friends of Zion, that among earthly dignities, there are those who cheerfully espouse the sinking cause of the great Redeemer, and whose hearts and hands are open to minister supplies for the support and enlargement of his kingdom in the world.

As your lordship has been frequently mentioned with pleasure by the lovers of Christ in this wilderness, and having fresh assurance of the truth of that fame of yours, by the Rev. Mr. Whitefield, from his own acquaintance with your person and character, and being encouraged and moved thereto by him, I am now emboldened, without any other apology for myself, than that which the case itself carries in its very front, to solicit your Lordship's favorable notice of, and friendship towards, a feeble attempt to save the swarms of Indian Natives in this land, from final and eternal ruin, which must unavoidably be the issue of those poor miserable creatures, unless God shall mercifully interpose with his blessing upon endeavors to prevent it.

The Indian Charity School, under my care (a narrative of which, herewith transmitted, humbly begs your Lordship's acceptance) has met with such approbation, and encouragement from gentlemen of character and ability, at home and abroad, and such has been the success of endeavors hitherto used therein, as persuade us more and more, that it is of God, and a device and plan, which, under his blessing, has a greater probability of success, than any that has yet been attempted.

By the blessing and continual care of heaven, it has lived, and does still live and flourish, without any other fund appropriated to its support, than that great One, in the hands of Him, whose the earth is, and the fulness thereof.

And I trust there is no need to mention any other considerations to prove your Lordship's compassions, or invite your liberality on this occasion, than those which their piteous and perishing case does of itself suggest; when once your Lordship shall be well satisfied of a proper and probable way to manifest and express the same with success. Which I do, with the utmost cheerfulness, submit to your Lordship, believing your determination therein, to be under the direction of him who does all things well. And if the nature and importance of the case

be not esteemed sufficient excuse for the freedom and boldness I have assumed, I must rely upon your Lordship's innate goodness to pardon him, who is with the greatest duty and esteem, my Lord,

Your Lordship's most obedient
And most humble servant,
ELEAZAR WHEELOCK.

To the Countess of Huntingdon.

Lebanon, March 7, 1764.

Madam,

By the narrative of the Indian Charity School, under my care, herewith transmitted, (which humbly begs your Ladyship's acceptance) you may see the design, we have for several years been pursuing, in favor of those swarms of savages in this wilderness, who are yet perishing for lack of vision.—And nothing but a sovereign divine influence, in concurrence with endeavors used against the most stubborn opposition of their savage blindness, brutish lusts and passions, can now at last save them from final and eternal ruin.

The plan we have been pursuing (which has never yet been fully tried) has now obtained such reputation among gentlemen of character far and near, and such has been the success of endeavors already used therein, and such also are our growing prospects, that we are more and more persuaded, God designs mercifully to own it, as a mean to make his name known far and wide, in the wilds of America.

And as it has risen from small beginnings, to what it now is, amidst and against many and great discouragements, and has been supported only by the liberality of God's people, without any fund appropriated to that purpose, and still depends for its support, upon some source alone as the goodness of him,

who has the hearts of all in his hands: so, I trust, I need no other arguments to move your Ladyship's compassion towards those miserable creatures, or to obtain the benefit of your smiles upon this great undertaking, than their truly affecting condition may of itself at once suggest to you; even though you should be so disinterested in the exercise of your charity towards them, as not so much as once to turn your thoughts upon the blessings of those perishing souls, which will come upon you, or upon that effectual blessing of God, which will be upon such, and which only can make you truly blessed. The perfecting of which, God grant you may fully know when Christ shall exhibit to public view, his account of your works of charity for his name's sake, and say to such, come ye blessed of my father, inherit the kingdom prepared for you; for I was an hungred and ye gave me meat, thirsty and ye gave me drink, &c.

The Rev. Mr. Whitefield (by whose motion and encouragement I have assumed this boldness) has lately travelled through New England, and preached as his broken state of health would allow, to as good acceptance as ever he did. He is now at Boston, and designs to return back to the southern governments, and from thence to England.

My heart is much encouraged and my hands strengthened in this affair, by the zeal which he (who seems always ready to every good work) shews in promoting it. I rely upon the nature and importance of the cause to plead for me, and obtain your pardon for the boldness and freedom herein used by him, who is with most sincere duty and esteem,

Madam,

Your Ladyship's

Most obedient, and

Most humble servant,

ELEAZAR WHEELOCK.

The Countess of Huntingdon.

From the Rev. John, Erskine.

March 15th 1764.

Dear Sir,

I have before me your letter of the 21st of September. That which you mention as sent me by Mr. B——, with a copy of your narrative, has never come to hand. By Mr. De Berdt's order I paid Mr. D——'s donation for the Indian School to Mr. T——. I heartily agree with you, that the present cloud over endeavours to christianize the Indians, should not moderately discourage. I think the most discouraging circumstance of all, is, that when God has so wonderfully enlarged the British Territory, Britain should do so little to enlarge the empire of Zion's king.

I hope you have long ago received the present of books from the *Edinburgh* society, for promoting religious knowledge, with the few that were added by Mr, D—— and myself. I enclose you our society's commission for a board of correspondents in Connecticut.

I am glad Mr. *Whitefield* intends visiting you. He has been your sincere and zealous friend, or rather the friend of the charitable cause in which you are engaged. But his testimony, after actually witnessing the state of your school, will have much additional force.

Wishing that the God of all grace may continue to prosper your labours, I am, Dear Sir,

Your affectionate brother and servant,

JOHN ERSKINE.

From the Hon. General Lyman.

Licesterfield, London, April 2, 1764.

Dear Sir,

I delivered your letter to Mr. Dennis De Berdt, who has shewn me great respect ever since I have been here. He has

moved nothing publicly about your School, the ministry being much crowded with business; but expect he will before long. And you may depend upon my giving all the assistance in my power to so good an intention.

Sir *Jeffrey Amherst* is clear it will be much to his majesty's interest to fix a strong settlement between the Allegany mountains and the Missippi, and will give me all the assistance in his power, as he tells me. Of the same opinion is the Earl of A——, and Mr. J——, and many more. I hope I shall gain it, and shall tack your school to it; and God grant we may both be happy together. My proper compliments to your family and friends.

I am with great respect,
Your very humble servant,
P. LYMAN.

Rev. Eleazar Wheelock.

To the Rev. Mr. Whitefield.

Lebanon, April 18th, 1764.

My dear Mr. Whitefield,

When we parted at Norwich, I found I had not half unbosomed myself to you; the discouraging apprehensions I found you to entertain respecting the Indians, made deep impressions on my mind. However that is removed.

I am not at all disquieted, my dear brother, my hope is in God alone. I believe it to be his own cause, and that he will not forsake it. I begin a little sometimes to believe his providence, and have just begun my A B C, and begin to spell a little in the great volumes of his goodness, which are ever open before me.

I know the kindness of your heart, and your zeal to promote every good design, and I need say no more on this head. I

will only hint, as I understand you are designed for Rhode Island, that neither the town of Providence (where God once greatly blessed my poor labours) nor any part of that Government, has ever yer been desired to put a helping hand in this affair.

I find it difficult to put out the boys, who are designed for blacksmiths, to places suitable for them; and the greatest difficulty is, that their fellow apprentices, viz. English boys, will despise them, and treat them as slaves; which I apprehend will be of hurtful and ruinous consequences to them. I have been thinking lately, whether I had not better hire a blacksmith, and set him up near me, and let him have a number to instruct, where I may have the government, direction, and conduct of them. It may be done without any cost to the school; if it should be thought better, it may be at the schools' cost, and the school have all the profit of their labour.

I am of opinion, it will be best to introduce *David Fowler*, *Jacob Wolley*, and perhaps *Hezekiah Calvin*, into schools among the Indians, as soon as may be; perhaps among the Oneidas, Onandagas, or at Anchaguagee and Genings, I believe they will do very well in that business, and especially if Mr. *Charles Jeffrey Smith* or some other prudent missionary should visit them a few times in a summer. I am much pleased with their manly, discreet, prudent, christian conduct of late.

You doubtless have had or will soon have, a more particular account than I am able to give you, of the surprising progress of the work of God, at East Hampton, since you were there. Mr. B—— writes, that it exceeds what he ever saw, read or heard of since the Apostles days. Scores converted in a few days, &c.

I have said nothing of A——, supposing you have received my former. It appears probable that it is the will of God he

should go on his proposed mission this spring. Dear Sir, pray, pray, for

Yours' in the dearest bonds,

ELEAZAR WHEELOCK.

P. S. Give most sincere respects to Mr. W——, to whom I wish health, &c.

From the Hon. Sir William Johnson.

Johnson Hall, April 25th, 1764.

SIR,

I have received your favour of the 17th inst. by the hands of Mr. D——, and do assure you that I did not get a letter from you for several months before, though I am informed you wrote to me several times. J—— is just returned from an expedition against the enemy, who have abandoned their towns, of which three were burned, with four villages, consisting in all of about two hundred houses, built with squared logs, and vast quantities of corn, &c. Parties are now in pursuit of the enemy.

I shall be very glad, whenever these troubles are over, to promote your pious and useful undertaking, by procuring you more scholars; but at present it is not in my power, as all those fit to travel, will accompany the rest upon service, nor could it be agreeable to the nations to divert them from it.

I am with esteem, Sir,

Your most humble servant,

WILLIAM JOHNSON.

Rev. Mr. Wheelock.

From Mr. Garret Noell.

New York, May 27th, 1764.

Rev. Sir,

I have several times wrote to you, but have never received any answer. This is the first opportunity I have had of sending you the books. I should be glad to hear from you, and to know how I may more frequently write and send to you.

I have sent the bell—should be glad of a list of what more books are wanting. I am, Sir,

Your most humble servant,

GARRET NOELL.

To the Rev. George Whitefield.

Lebanon, June 29th, 1764.

My dear and honored Friend,

I sat out immediately for Concord the same week on which you left Boston, and hoped by some means we might have had an interview; but on the road I heard you were gone. The assembly at Concord readily granted my prayer, for the present year—met with dear Messieurs S—— and P——, according to appointment—received our commission with letters, &c. Doctor G—— informs us that £100, by one who desires to be nameless, waits my order, whether to be laid out in lands, or in books for the school.

I have written the commissioners to meet at my house, next Wednesday, in order to form themselves, and consider the expediency of sending Mr. Occum and A——— on a mission this year. If Mr. Occum goes with you to England, he may have time to prepare for it after his tour.

I have received the globes and books from England and Scotland, which furnish a pretty library for this infant institution.

Messieurs S—— and P—— advise, if we should conclude on sending Mr. O—— and A—— on their proposed missions, it will be best for Mr. O—— to wait upon you, as we hope by your influence he may be furnished with necessaries for the support of his mission; but if supplies from that quarter should fail, they will risque the expence themselves, till supplies may be had elsewhere.

O, my dear Sir, what a master we serve! We have nothing to do but to wait the notices of his pleasure, and comply with them, or rather with the doing, and bear him witness, that he performs all things for us. How blessed are all they that trust in him! and commit all their ways and works to him! You know very well the peace and joy from this source, which no man can take away. I begin to see how reasonable it is to trust in the Lord forever, and upon what just grounds our Saviour says "take no thought." and a little glimpse I find sufficient to keep my mind quite calm in a most stormy and tempestuous season.

My heart is with you. I have almost grieved that I could not have another interview. But so the great Governor orders it, and I believe it to be well.

Dear brother, make business of praying for

Yours, in the dearest, sweetest bonds,

ELEAZAR WHEELOCK.

July 6. This has lain by till now. I have the pleasure to inform you, that this week the Commissioners have been together, and formed and voted to send Mr. Occum, provided the London Commissioners will release him from their service, and have ordered me to write them. I hope they will view the advantage to the cause, from bringing Mr. Occum into the same plan with our other missionaries and school masters (to be sent next spring, if supplies for them may be had, viz. the two senior Indians of the school) in such a light as that they will readily

yield to his being under our direction, and will also be willing to continue to him the £30 they have voted.

A—— is not yet in pay, but his mission is referred to a committee, when a door opens.

The most of the Commissioners are in high spirits to prosecute, to effect, &c.

Yours, &c. &c.

Love to Mr. W——.

ELEAZAR WHEELOCK.

Rev. George Whitefield.

To the Rev. John Erskine.

Lebanon, July 10th, 1780.

Rev. and honored Sir,

Yours of the 15th March with the commission, came safe to hand about three weeks ago. I have also received the books safe, and gratefully acknowledge the favour, both to me and the school. Your commissioners met and formed last Wednesday; and I feel my hands strengthened, and heart encouraged thereby; and account it a great token of God's favour towards the general design. For though they cannot release me from the main care and burden of the school, yet they are with me, and friendly enough to lend a helping hand; and especially, to embrace every favourable opportunity, to send or dispose of missionaries, as divine Providence shall direct, and point out the way for it. And my hopes of a harvest in the pagan wilderness are greater than ever.

Two of my Mohawk boys, I am well satisfied, have been savingly brought home to Christ, since they came to me, and I have much hopes of another. One of these, who came last, while he was a savage, and I could talk with him only by an interpreter, appeared to be under great awakenings, and was comforted the winter before last, and has behaved in a christian

manner ever since; yet not enough acquainted with our language, till of late, to communicate much that he felt or knew. About three weeks ago, he appeared to have a great revival of religious affections—expressed a longing desire to be with Christ—seemed full of love to the people of God, and compassion and pity towards his own nation. He continued in a humble, calm, peaceful frame till last Saturday; he went with his schoolmates to walk and divert themselves in a river, about two miles and a half off; immediately on coming out of the water, he was seized with a violent pain in his breast and side, to that degree that he could not stand, and seemed just expiring: they brought him home in this distress, which continued about five hours; all which time he appeared with a smile on his countenance, occasioned by the sense he had of the reality and glory of things spiritual. His soul seemed reaching and stretching to depart and be with Christ; and he himself and all about him were apprehensive that God was about to grant him his desire. He could speak but little; but what he did say was expressive of greater joy than ever he had in his life—but God mercifully removed his disorder, and a sweet serene calmness yet remains in his mind.

This is the more remarkable, as he appeared, when he first came, and for several months after, the most unlikely to be fitted for usefulness, that I have ever taken in hand; insomuch that I had, for some time, determined to embrace the first opportunity to send him back to his own nation. He thirsts after knowledge, and is very diligent in improving his time and all advantage to obtain it—and who knows what God designs for him and by him?

We should be glad to see a charter granted to the Honorable

Society in Scotland, or any formulas which you may think useful for us.

I am, Rev. and Honored Sir,
Your unworthy brother,
and much obliged
and very humble servant,
ELEAZAR WHEELOCK.

To the Rev. Dr. Andrew Gifford, London.

Lebanon, Connecticut, July 16, 1764.

Rev. and Hon. Sir,

Yours of March 10, I received, and since that the duplicate, with the chest of books and the globes all safe, and my heart is full of gratitude for the favour of your animating letters, and for your, and your friend's kindness to my school, the Lord reward you and them with the richer blessings of his covenant. Please to present my compliments in the most kind and grateful manner to all those, who assisted you in it. I would write those whom you name in particular; but they must accept for excuse, my want of time for it. And I think they would readily do it, if they knew how much crowded I am. In particular give my warmest love to those pious souls whom you do not name, and who, you say, had little else but their old books to contribute. They have indeed fully shewn their good will to the Redeemer's cause, and their desire to edify and comfort others, by the same means by which they themselves have been comforted of God, and which they justly esteemed a rich treasure. They have shewn that they would do for Christ, if it were in their power. Tell them they have melted my heart. I love them in the bottom of my soul. I expect to know them all by and by, and if by no other means, I shall know them by their account, when the faithful

register of it shall exhibit it to public view, and they are filled with surprise that he has estimated what their love to him accounted so small, by the same rule as he did the small pittance, which the poor widow cast into the treasury, and by which also he lets us know that a cup of cold water given in the name of a disciple shall be estimated—then, I doubt not, I shall hear the account of their books, each one his volume sent across the Atlantic, and then see the eternal rewards which the grace of God will confer upon such.

As for the £100 of which you write, my heart blesses the pious donor, and if he chooses to confine it to one of the purposes which you mention, and not to improve it for the support of those missionaries, I believe it had better rest a little while where it is, till it be determined where the school will be fixed. Perhaps the success of Gen. Lyman's suit will determine that; though there are some objections against carrying the School among the Indians.

A neighbouring parish have bidden £500, our currency, equal to £375 sterling, to have it fixed there; and whenever the place shall be determined, that £100 before mentioned, will be very necessary to accommodate the same with lands.

If these youth should proceed next spring, according to our hopes, they will need, preparatory to their business, a number of spelling-books, copies, catechisms, testaments, some bibles, paper, penknives, small jack-knives, and other trifles to allure the children, and if any see fit to send a few blankets and any other clothing for these missionaries, it will save expense here, and be as acceptable as any thing. I suppose it will be best for them to be able to appear both in the habit of Indians and English, as occasion shall be. To be sure it will be safest for them, if they should travel through tribes who are not friendly to the English, to go in an Indian habit.

Dear Sir, make just what improvement you think fit of what I write. I can only hint. Poor Joseph Woolly has enlisted himself into the war againt his own nation. I hope he is coming to himself; his commander, I hear, speaks very well of him. Please to remember, in your near approaches to God,

Rev. and dear Sir,

Your unworthy brother,

and fellow labourer

in the Lord's house,

ELEAZAR WHEELOCK.

Rev. Andrew Gifford, D. D.

To the Hon. General Lyman.

Lebanon, July 18, 1764.

SIR,

Yours of April 2d, after so long silence, was very welcome indeed. I rejoice to hear of any favourable prospects. My hope is in God, and I love to rest the affair wholly with him. If it is not his cause, and his glory may not be advanced by it, I do not desire the success of the suit.

General J—— informs me that all the six nations, except the Senecas, are united and engaged in the war; and I hear the Senecas are since joined with them against our enemies.

I have the pleasure to inform you, that religion has a more agreeable aspect, than it had some time ago in many places in this land.

I have heard nothing from your family of late. The Lord be with and succeed you in your affairs.

Please to accept most respectful salutations, from

Your Honor's most obedient

humble servant,

ELEAZAR WHEELOCK.

Hon. P. Lyman.

To Mr. Dennis De Berdt.

Lebanon, July 18, 1764.

My Dear and Honored Sir,

I doubt not your faith is yet strong, and your heart engaged in the great design of spreading the gospel among our American Pagans. The commissioners have lately met and formed, and voted to take Mr. Occum into their service, provided he may be discharged from a pre-engagement to the London commissioners in Boston; which we suppose may likely be without difficulty. They have also left the mission of friend A——— to a committee, when a door shall be opened. They also propose sending the two senior Indians in the school, to remote tribes next spring, in the capacity of school masters. We expect Mr C—— J—— S—— will return on a mission to the six nations, as soon as it shall be thought safe for him. We hope we have symptoms that the war with the Indians is near at an end. When that shall be, we apprehend will be the time, if ever, to exert ourselves in earnest in the affair, before our mischievous traders throng the country.

I do not know of one missionary or school master appointed, or prepared to be sent, but from us, on this continent. We have not a shilling to support it in stock: our trust and hope is only in God, whose cause it is, and in whose hands are the hearts of all, that he will provide supplies.

I doubt not of your sincerity and zeal in the cause. Dear Mr. Whitefield (who is now at New York) is well engaged; but the truth is, there is but little to be expected in this land, on account of the general scarcity of money.

I have now eight or ten, in this School, well accomplished for school masters, except that some of them are yet too young; besides several English youth, who I expect, will be soon fit for the business.

There is a great revival of religion on Long Island, and in several places in New England.

You see I write in haste, and will excuse every thing amiss, and accept most affectionate regards from,

My dear Sir,

Yours in the dearest bonds,

ELEAZAR WHEELOCK.

P. S. I understand by General Lyman, that you are engaged in the cause I committed to you under God, and am quite glad to hear of any encouraging prospects. I trust you will not fail to advise me, from time to time, as you find occasion.

From the Countess of Huntingdon.

Bristol, August 9, 1764.

Rev. Sir,

I received your letter and expect soon to have the narrative of the Indian School transmitted to me, that you therein mention.

I have communicated your letter to many of the clergy, then met at my house, and they have agreed to unite with me, in recommending your pious design to our general, well known christian friends. May our gracious Lord bless and prosper all your labours, which may turn to exalt him in the hearts and minds of all his poor creatures, he has so dearly bought by his own blood, and that he may become eternally precious to those poor, dear Indian children's hearts, and to all that call upon him. I do earnestly pray, as I am persuaded, that the joy of the Lord is your strength, so will it make all your labours sweet, and it will greatly rejoice my poor unworthy heart, to hear that the praise and glory of Jesus Christ is spread

in any part of the earth. May all his best blessings ever attend you, is the most sincere wish of, Reverend Sir,

Your faithful friend,
and obedient servant,
S—— H——.

P. S. I rejoice that Mr. W—— is able to preach among you, and I hope his last works will be greater than his first.

From Mr. William Livingston.

New York, August 29, 1764.

Dear Sir,

I have had the pleasure of seeing your plan in print; and equally admire the benevolence of your design, and your zeal and economy in carrying it into execution.

I should imagine, that were the affair truly represented to the society for propagating the gospel in foreign parts, they could not refuse their charitable assistance. It is certainly more agreeable to the primitive design of that venerable body, as well as to that of their pious and charitable donors of all denominations, than to have their contributions dissipated in salaries to missionaries sent to a people already sitting under a stated ministry; which rather tends to promote divisions and a sectarian spirit, than the gospel of peace and benevolence. And yet what immense sums are squandered in introducing the preaching of the gospel where it has been preached a hundred years, in teaching the taught, and in christianizing christians! Surely their charitable aid, in preparing the way for the kingdom of Christ among the heathen, would be an unspeakable more rational application of their fund. And I am persuaded the very application, which numbers of those, who contribute to that fund, really imagine is made. I am

Your most humble servant,
WILLIAM LIVINGSTON.

To Mr. F———.

Lebanon, Sept. 30, 1764.

Dear Sir,

The repeated demonstrations you have given me of the truly charitable spirit in the society, for propagating christian knowledge among the poor, and the invitation you have given me to acquaint them with the necessities of this Indian School, embolden me with the warmest thanks for their past liberalities, to inform you that there is a prospect that a door will be opened next spring, for a number of missionaries and school masters, into the bowels of the Indian country, if means for their support may be had, which I doubt not of; and if God should mercifully so order it, they will stand in need of spelling books, catechisms, testaments, bibles, prayers for children, &c. &c. enough to supply several schools of Indians.

I hope you have received what I have heretofore, at several times written in haste, as I now do.

Please to remember me respectfully to the members of your society—my soul blesses them—the Lord reward their labour and zeal to make manifest the savour of his knowledge in every place.

I am, dear Sir,
with sincerest respect,
Yours most heartily,
ELEAZAR WHEELOCK.

Mr. F———.

To Mr. Dennis De Berdt.

Lebanon, September 30th, 1764.

My Dear and Honored Friend,

Neither Mr. S———, nor Mr. W———, encourage me in the least to hope for any success in my suit; yet as the

hearts of all are in the hands of God, and he accomplishes his designs in ways most conducive to his own glory. I cannot but entertain some hopes, till I hear that from you or Gen. Lyman, which shall discourage them. And I should be glad to hear as soon as may be, whether or no there is any prospect worth waiting for. I do not at all doubt of your care and zeal in the affair. The Lord reward a thousand fold all your labors of love, &c.

I am, with sincerest duty and esteem,
Yours, in our common Lord,
ELEAZAR WHEELOCK.

P. S. Not long since I wrote Dr. Gifford a letter of thanks for the excellent collection of books he sent this school.

From the Rev. John Erskine.

Edinburgh, October 20th, 1764.

Dear Sir,

Your letter to me of the 10th July and the packet for the society, containing the sequel of your narrative and the sermons at Mr. Jeffrey Smith's ordination, &c. came to my hand about six weeks ago. My father's sudden and dangerous illness, from which he is now mercifully recovered, obliged me about that time to go into the country, which prevented my endeavoring to get some of those papers printed, in order to encourage the friends of Zion to lend a helping hand to this good work. When a ship casts up for Boston, I shall endeavor to procure you the pamphlets you mention.

On the receipt of this, you will draw on Mr. W—— D—— in Edinburgh, for a donation of £20 sterling from himself, and a legacy of £5 sterling from Mr. W—— S——, in Edinburgh, for your Indian School; in all £25 sterling.

The hurry I am in obliges me to conclude with subscribing myself, dear Sir,

Your affectionate brother,
JOHN ERSKINE.

To the Hon. Sir William Johnson.

Lebanon, March 23, 1765.

SIR,

Your Excellency's favor of February 19, by P——— and D———, came safe to hand. I thank your Excellency most heartily for all your condescension, and repeated favors shewn me, and particularly your care for, and kindness to my dear *Mr. Kirkland.* I pray you to continue your paternal kindness towards him; and whatever supplies he shall stand in need of, please to provide him with the same, and charge them to my account. I have enclosed to him an address to the chiefs of the nations, to be convened by your orders this month, and have desired him to submit the same to your Excellency's censures, which I hope you will not at all spare, out of favor to me.

I am well pleased with P—— and D——, they both seem honestly desirous to be instructed.

We expect to have opportunity to recommend to your Excellency's favorable notice, two likely young gentlemen, in the capacity of missionaries, this spring, and three young Indians of this school, in the capacity of school masters. I purpose also, that all your five first boys shall come home this spring, or by some time in June, to visit their friends, and return to me in the fall. It is proposed that they shall keep schools, under the conduct of the missionaries. W—— will likely make a fine boy: he behaves very well. A specimen of his writing I enclose.

Please to let the parents of these boys know that they are all well, and also inform them of their proposed visit to them.

I hope your Excellency will be able to obtain the grandson of the Onondaga Sachem, which you mentioned to me, and send him with Mr. Kirkland, whom I have advised to visit us this spring.

I am, with great respect, Sir,

Your much obliged, and

Most obedient humble servant,

ELEAZAR WHEELOCK.

To the Sachems and Chiefs of the Mohawk, Oneida, Tuscarora, and other nations and tribes of Indians.

My Brethren and Friends,

I have had you upon my heart ever since I was a boy. I have pitied you on account of your worldly poverty; but much more on account of the perishing case your precious souls are in, without the knowledge of the only true God and Saviour of sinners. I have prayed for you daily for more than thirty years, that a way might be opened to send the gospel among you, and you be made willing to receive it. And I hope God is now answering the prayers that have long been made for you, and that the time of his mercy to your perishing nation is near at hand.

Some years ago, I educated *Mr. Occum* (who has been a little while with some of you) with hopes that God would make him an instrument of great good to my poor brethren, the Indians. He labored a number of years with the Indians at Montauk, and was a mean of much good to that tribe, and also an instrument of good to some in New England, and I hope, did a little good to you in the short time he was with you.

After I had educated *Mr. Occum*, and saw no other way to help the perishing Indians, there being no door open to send missionaries among them, I determined on setting up an Indian school, to teach their children, that when they had got their learning, they might return home, and in their own language teach their brothers, sisters, and friends, the way of salvation by Jesus Christ.

And accordingly I began this School more than ten years ago. I first took two boys of the Delawares, but one of them died when he was almost fit for college, the other went to college, and when he was almost through, was overcome by strong drink, and by this he grieved my very heart. I hoped he would have been good, and I hope yet that God will have mercy on him and make him good before he dies.

I am now sending you eight of your sons, whom I have learned to read and write well. The ministers who have joined with me to help forward the great design of christianizing the Indians, have examined them, and recommend two of them with *Joseph Woolly*, to be school masters, where they can find the Indians willing to have their children taught: the other six, though they can read and write well enough to teach a school, yet we think they are too young to be masters. We are afraid your children will not mind them; and therefore have ordered them to teach your children, under the direction of the missionaries, till next fall; and then they are to return to this school to get more learning; and I hope some of them will be fit in time to preach Christ to you, if God shall please to give them good hearts.

Now I assure you, my brethren, in what I have done and am doing, I have no interest of my own in view; but I have compassion upon your precious souls, for whom Christ died, and which must be lost and miserable for ever unless you be made to know him, and the way of life by him, and so to partake of the great salvation, which he has purchased for us.

Two ministers are coming to you from my school, who are sent to you by the commissioners, and they are men of learning, have had a liberal education, and are able to teach you the way of salvation by Christ. And they love you much; they do not come to get money, nor to get away your lands, nor to cheat or wrong you in any thing, but only to do you good. And you may depend upon it, I will never willingly send one to preach the gospel to you, who has any higher view than to save your souls. That is the errand these men come upon, and as such you must receive them, and treat them kindly.

David Fowler, who has been educated at my school, and is one of the school masters before mentioned, I now send to keep school among you, to teach your children, if you will receive

him. He is a rational, sprightly, active young man; and I believe you will find him to be very honest and faithful. He comes only to do you good. His friends at Montauk have sent to me, earnestly desiring that he might come there and teach their children; but I have often heard that you desired greatly to be taught, and I hope he will do more good among you: and therefore I send him to you, and I hope you will be kind to him as one of your own people, and help him to live among you. I hope you will help him to get a house, and let him have some of your land to plant and sow; and he will, besides teaching your children, help and instruct you in managing husbandry; which you must learn, if you expect God will increase your number, and build you up, and make you his people.

I hear that some of the Indians think it to be a mean thing, and below men to work in the field, that it belongs only to women. This thought is not right nor pleasing to God.

The first work he sat man about, and that before ever he had sinned, when he was more honorable than any mere man has ever been since, was to till the ground to get his living by it. And after man had sinned, God told him he should get his living by the sweat of his face, and he has commanded us in the fourth commandment to work six days in the week. And often in his word testified his displeasure against those, who will not work for a living. This earth is all God's land, and he will have it all cultivated. So long as there are not people enough to inhabit the earth, God lets the wild beasts have it for their dwelling place; and a few lazy savage people he suffers to live a hungry miserable life by hunting. But when the children of men grow numerous, and want the earth to cultivate for a living, the wild beasts must give place to them, and men must improve the land for God; if they do not they are bad tenants, and must be turned off as such. If you will not cultivate God's land, you cannot expect that God will greatly

To the Right Hon. the Countess of Huntingdon.

Lebanon, Connecticut, May 16, 1765.

Madam,

Yours of August 9, 1764, came safe to hand March 19th; and it animates and refreshes me much to find such fervent love to Christ, and earnest care for the perishing souls of poor savages, breathed forth by a lady of such distinction; and that you should from the same divine source, be moved to such an act of condescension as to encourage and comfort the heart of one, whom your charity fondly believes to be honestly engaged to promote the great Redeemer's cause, and to which you could be moved by no other motive.

My Indian school yet lives and flourishes, only by the goodness of God. My number of late has generally been twenty six. Two young English gentlemen belonging to it, were ordained to the sacred work the 24th ult. with a view, as soon as provisions shall be made for their support, to a mission among the six nations. Three Indian young men are appointed to be school masters among those tribes; and six more, who by reason of their want of age, are appointed to teach school as masters, under ths direction and conduct of the missionaries, and to return to this school in the fall. And one, a young English gentleman, viz. *Samuel Kirkland,* I sent last fall to winter with the numerous and savage tribe of the Senecas, in order to learn their language, and fit for a mission among them; where no missionary has hitherto dared to venture. This bold adventure of his, which considered in all the circumstances of it, is the most extraordinary of the kind I have ever known, has been attended with abundant evidence of a divine blessing.

The aforesaid youth were all appointed to their respective services, not knowing that we had a penny in stock to support them; till a few days ago, we were informed by *Mr. Whitefield's* letter to *Mr. Smith* of Boston, of one hundred pounds by a lady unknown, devoted to the service of this Indian design. My

soul blesses the benefactress, and the blessing of many ready to perish, I trust, will come upon her, and the everlasting mercy of God find her out, and in the end reward her openly. And then we, who can only conjecture by whom the favor is conferred, shall, by the account itself, and by the crown of glory given as the reward of it, be fully assured of the hand by whom it was done, when there will be neither a possibility nor occasion to conceal her liberality any more.

The openings in Providence appear more and more favorable to this design. It seems that now, if ever, is the time to bestir ourselves to do something effectual in the affair.

I expect eight or ten boys very soon from remote tribes, and some of them, sons of their chiefs, procured by *Mr. Kirkland* and *Sir William Johnson.*

I thank you, madam, most heartily for the expressions of your friendship, and for all your care and kindness in this affair, and hope by your influence, numbers may be moved to put a helping hand, and I feel the obligations upon me towards you, to be much greater than I seem to express, though in the most humble manner.

I take the boldness, with much duty and esteem, to subscribe myself, Madam,

Your Ladyship's much obliged, and
most obedient humble servant,
ELEAZAR WHEELOCK.

From the Hon. Sir William Johnson.

Johnson-hall, May 18, 1765.

SIR,

I have received your letter of the 29th ult. and I herewith enclose you a letter left by *Mr. Kirkland,* who is gone to the Seneca's country. The Indians, to the amount of nine hundred, who have been here for some time, and are not yet all de-

parted, prevent me from writing fully upon any subject at this time.

David Fowler is set out for Oneida, and I hope he will be found useful. I have recommended him to the Indians, and will not fail to give all the countenance and encouragement in my power to *Mr. Kirkland* and his endeavors, as well as any others calculated for the instruction of the Indians.

I have seen something of the resolves you mention: they are well intended, and I dare say, will meet with encouragement in England.

Mr. Kirkland takes pains to ground himself in the language of the Senecas; which is the first step necessary. A great end to be acquired by religion among the heathen, is the bettering their morals. This I fear is very difficult to effect; for notwithstanding the pains taken by many zealous and well disposed persons, I find the spirit of avarice gains more ground than christianity; the latter is but in outward show, and will scarcely resist a bottle of rum. They increase likewise too much in craft and dissimulation, which religion ought rather to destroy. However all this is but too certain with regard to the generality of the Indians, and it is therefore a subject which requires serious consideration, how religion shall be rendered serviceable to the improvement of their minds, and to their becoming honest and industrious, to mind their hunting and trade, and live in peace and friendship. I hope these ends may one day be effected, and that your endeavors may be in some measure instrumental thereto, as I am, Sir,

Your sincere well-wisher,

and very humble servant,

WILLIAM JOHNSON.

P. S. Please to tell the boys I am glad to hear they are well, and that I wish they may continue to deserve your good character.

From the Rev. George Whitefield.

London, February 2, 1766.

My Dear Mr. Wheelock,

This day three weeks I had the pleasure of seeing *Mr. Whitaker* and *Mr. Occum.* On their account, I have deferred my intended journey into the country all next week. They have been introduced to and dined with the Daniel of the age, viz. the truly noble *Lord Dartmouth.* *Mr. Occum* is also to be introduced by him to his majesty, who intends to favor the design with his bounty. A short memorial for the public is drawn, which is to be followed with a small pamphlet. All denominations are to be applied to, and therefore no mention is made of any particular commissioners or corresponding committees whatsoever. It would damp the thing entirely. Cashiers are to be named, and the monies collected are to be deposited with them, till drawn for by yourself. *Mr. Occum* hath preached for me with acceptance, and also *Mr. Whitaker.* They are to go round the other denominations in a proper rotation. As yet every thing looks with a promising aspect. I have procured them suitable lodgings. I shall continue to do every thing that lies in my power. *Mr. S——* is providentially here—a fast friend to your plan and his dear country.

I wish you joy of the long wished for, long prayed for repeal, and am, my dear *Mr. Wheelock,*

Yours, &c. in our glorious head,

GEORGE WHITEFIELD.

From the Rev. Charles J. Smith.

Brookhaven, Long Island, March 12, 1766.

Rev. and dear Sir,

I long to hear from you, and am anxious to learn what reception and success *Mr. Whitefield* finds, and the dear missionaries, and also what is become of the apostolic *Mr. Kirkland.* and what prospect there is of supporting those missions, &c. &c.

Though the times are hard and difficult, yet the earth is the Lord's and the fulness thereof. And as he hath hitherto, so he hopefully still will own, and bless your noble design. May we not argue with Manoah's wife? "If the Lord were pleased to let the school fall through, he would have not, heretofore, so remarkably owned it, neither would he have done such great things for it, as have come to pass."

A letter of intelligence to the care of *Mr. D*——, will be safely forwarded, and refreshing as the spices of Arabia, to one who has been exiled from the beloved pulpit, almost ever since he left his dear friend and father at Lebanon.

The commission from your Rev. board will be highly acceptable, whenever the gentlemen appointed can conveniently attend to draw it up; and please to forward it by *Mr. D*——. As you, sir, know its design, it is needless to desire it may be as full as the charter will permit. Is it worth while for me to write to *Mr. E*——, to enquire whether the charter will answer the end proposed, and shield one against the attacks of the establishment in Virginia?

The discourse on regeneration, delivered there, accompanies this, and solicits your acceptance.

Pray write as often as you can, which will lay great obligations upon, and much rejoice,

Reverend Sir,

Yours affectionately,

CHARLES J. SMITH.

Rev. Mr. Wheelock.

From the Mayor in behalf of the Aldermen, &c. of the county of Albany.

May, 1766.

Rev. Sir.

We are favored with your letter of the 21st, and with *Mr. S*——*'s* of the 10th of April last. The design of christianizing the Indians, and diffusing the light of the gospel to those

unhappy people, that have not yet partaken of that divine blessing, is so truly charitable, and favorable to humanity, that it deserves all the encouragement and attention, that it has met with from our gracious sovereign, and those worthy benefactors, who so generally followed the royal example.

We esteem ourselves peculiarly happy that an opportunity is offered us, to show how much we are inclined to promote a plan so universally countenanced, and so deservedly applauded. We have informed ourselves of the *Rev. Mr. Kirkland*, to whom you was pleased to refer us for particulars. The affair is of so much importance, that it claims our most serious and deliberate consideration, and the little time allowed from the speedy return of *Mr.* —— does not permit us to send you our proposals by him: we shall however embrace the earliest opportunity to convey them to you, and we hope that when you get them, they will be such as will meet with your approbation, and merit the consideration of those worthy gentlemen in England, to whom this affair is referred.

We beg leave to assure you, sir, of our particular regard for you; we wish you much of the divine grace, and health to go on with this good work, of which (greatly to your honor be it spoken, and may it long be gratefully remembered) you have been the first promoter.

We are, Rev. Sir,

Your most humble servant,

V. DOW, Mayor, &c.

To the Rev. George Whitefield.

Lebanon, July 24, 1766.

Rev. and dear Sir,

I wrote you via Boston a few days ago, and have nothing now to write but to the same purpose.

Mr. Kirkland returned from his long tour to the Senecas, May 19, accompanied by *Tekanonde*, the chief warrior of that

tribe, and one whose influence is great. He appears to be of pregnant genius, an affable temper, benevolent, steady, judicious, manly, and has always been friendly to the English. A protector and steady friend to dear *Mr. Kirkland*, amidst perils and dangers too many and great to relate and describe in a letter. They came to Hartford, while the general assembly were sitting: the governor and company showed him great respect, and made a handsome entertainment for him. The governor delivered him a speech, and received his answer, (*Mr. Kirkland* being their interpreter) much to the satisfaction and admiration of the whole assembly. After this they made them a present of £20. The black general was much affected with their kindness and respect, and marvelled much to find the country so peopled. He was lame with the gout or rheumatism, or he would have gone to Boston.

He seemed much affected with my representation of the wretched and miserable condition of his nation, &c. and gave in to it (I believe heartily) that we were the people whom God loves, and that they had been cast off by him a long time. He said he would go and tell his nation what I had said, and what he believed; but, said he, they will all rise up against me, when I do so. We clothed him in scarlet, and sat him on a sprightly horse (instead of a very mean one, which he brought with him.) He was greatly pleased and affected with my school, and was often so affected with the ignorance and brutality of his own people, that he would sometimes talk with *Mr. Kirkland*, and weep a great part of the night, and sometimes seemed almost overwhelmed with sorrow. Now, said he, I find all those things, which *Mr. Kirkland* had told me, and a great deal more, are true. He often spake of the corruption of manners among the Indians, since their acquaintance with our traders and soldiers. And indeed it seems these have made them sevenfold worse than the devil could make them.

Mr. Kirkland was ordained the 19th ult. and a solemn assembly indeed we had on that occasion.

David Fowler, after being detained about three weeks by sickness, returned from Oneida the 27th ult. in company with M——, one who kept a school among the Mohawks last year, and W——, one of his own scholars; and would have been accompanied also by one of the chief men of that tribe, had he not been detained to condole the death of his uncle, the chief warrior of that nation.

David also gave account of several murders of Indians, committed by the English, which *Sir William Johnson* feared would baffle all his endeavors for peace, as he writes me by *David*. This rupture has disconcerted my plan for this year, as it shuts up our way to the Oneidas and Senecas.

I am sensible, my dear sir, of my obligations to you, and have been sometimes solicitous what return of gratitude to make suitable thereto, and can find none; but this is enough that your work and reward too, is with the Lord, "who is not unrighteous to forget your works and labors of love, which you have showed towards his name."

I am, Rev. and Dear Sir,

Yours, in our glorious head, &c.

ELEAZAR WHEELOCK.

To the Rev. N. Whitaker.

Lebanon, July 30, 1766.

My very Dear Brother,

I wrote you a few days ago via Boston, and referred you to mine of the same date to Mr. Whitefield, as I must in this also.

I never was so continually full, and crowded with business, for so long time together, as I have been of late. I have made it my care that my ministry should not be blamed. I depend wholly upon agriculture for my support; and I have still as much, and intirely as ever. The care of my school, and every thing that concerns the missionaries, and the planning all their missions, and all provisions of every kind for that purpose.

But God helps me. I enjoy peace and contentment, which is a continual feast.

I am much satisfied with the course Providence has taken in the disposal of missionaries and school masters this year. It appears to me that the present rupture is permitted in great wisdom, and in kindness to this design, and is exactly of a piece with the tenor of God's past ways toward this undertaking. And I hope, when I can hear that the schools are settled, I shall be able to inform you that I have nearly two hundred of the poor wretched children at school, under the instruction of my boys in the wilderness.

Notwithstanding the way to the Oneidas and Senecas is shut up by the present rupture; how wonderful is the progress of this design already! Eight years ago no body thought of any probability of introducing a school master into those parts, if an attempt should be made, excepting at Onohaguage, and there to have but ten or twelve children.

I trust you received the power of attorney I sent you from Boston, and will be able to act any thing you shall think adviseable in this affair. I neglect writing to dear Mr. S——— because I suppose he will be on his passage to me before this arrives; if not, communicate this to him as though it had been directed to him.

Give my love to Mr. O———, and accept as much as ever yourself, from,

My Dear Sir,

Your right straight hearted Brother,

ELEAZAR WHEELOCK.

From Mr. William Livingston.

New York, Nov. 27, 1766.

Rev. Sir,

I have seen your letter to Mr. B——, of the 9th inst. accompanied by that of Mr. K—— to you of the 20th of Au-

gust last. The contents of the latter, respecting Mr. W——'s success, cannot but be extremely agreeable to every one that wishes well to your truly christian and benevolent design of promoting the gospel among the heathen.

The proposal for settling on Penn's land or any where else in th[illegible] of townships, I cannot approve of. On the contrary, [illegible]e gospel should be sent among the Indians by pe[illegible]ir own color, educated at your school, with such missionaries as are best qualified for the service. And I think the first impression ought to be made upon the six nations, who take the lead in every thing among all the tribes in alliance with Great Britain.

Pray God to prosper your design, and that you may see abundant fruits of your pious labors in this life, as they will undoubtedly be your crown of glory in the next.

I am, your most humble servant,

WILLIAM LIVINGSTON.

From Mr. T. Knap.

London, March 30, 1767.

Rev. Sir,

As your school is instituted for universal good, so I have sent you a present of half a dozen books of universal use, being a collection of favorite tunes, that are used by all the different denominations among us. Sir, I beg the favor, that what is to spare, besides what you keep for your own use, may be given to those, who will make the best use of them, and that you would be so kind as to convey those, that are directed to the *Rev. Mr. Kirkland,* and *Mr. David Fowler,* safe and as soon as possible; and you will oblige, Rev. Sir,

Yours, &c.

T. KNAP.

P. S. I have called a new tune in page 72, Lebanon, out of respect to you.

To Mr. Whitaker.

Lebanon, April 16, 1767.

Rev. and Dear Sir,

Four days ago Mr. Kirkland arrived; his state of health is better than it was; he seems at last fully convinced that he must for a while abate of his labors and fatigues, or [illegible] quit the whole service. The account he gives, is, in th[illegible] very agreeable; the Indians of that town are almost u[illegible] attached to him; cannot bear a word of his leaving th[illegible]; they have made a great proficiency in the school in reading and singing; of the latter he says, I cannot speak too well; it is quite beyond what any will conceive, unless they could hear them; he says he hears no such singing in the country; they carry three parts with great exactness, and many of them yet eager to improve further in the art. This is all new, and beyond what was ever yet known among Indians; many of them say, they never knew such pleasure before; that it is worth while to be christians, if they had nothing more by it, than the pleasure of singing praises to God. And to assist them further, Mr. Kirkland has already begun, and designs to go on, to translate psalms and hymns into their language, and fit them to tunes. This is surprising and affecting to some that came among them from foreign tribes. At present there is a great reformation among them as to their morals; there have been but two drunk belonging to that town since December 13th, and one of them was the only one of that town, who opposed Mr. Kirkland's measures. On that day, Mr. K. (after many unsuccessful attempts to put a stop to that vice) called the town together and told them, if they would all of them, men and women, old and young, agree and solemnly engage to leave off their drunkenness, and enable him to put such determination in execution, by appointing six or eight of their chief men to be with, and assist him therein, with full power to seize all intoxicating liquor and destroy it, or dispose of it as he should think proper, he would tarry with them, otherwise he would leave them. Therefore,

after four days consideration, they unanimously appointed eight, whom Mr. Kirkland nominated, who have been very officious and faithful in the affair. And the success of this step has been such, that, notwithstanding about eighty kegs or casks of rum have, since that time, been carried through that town, and offered for sale, and in a number of instances offered freely, as a present, and their acceptance strongly urged, yet they have never in one instance been prevailed upon to accept it; steadily replying, when urged to it, it is contrary to the minister's word, and our agreement with him. A number have publicly made confession of their past drunkenness and other vices. And to two in particular above the rest, Mr. K. hopes God has granted repentance unto life.

This has had a very different effect upon the Indians of old Oneida, where Mr. K. was sent last spring, but left them for want of health, as I informed you. Two of the principal men of that town, have returned to live under Mr. K's instruction, the rest of the town are generally in opposition to the reformation begun, and to Mr. K. as the instrument of it; the enmity is so great, that near relations as brothers and sisters have not visited one another since the aforesaid agreement. A number of that town have been trying every artifice to overthrow, and prevent the progress of the reformation, on which account Mr. K. designs, after a very short visit, to return himself, and not trust the affair to a stranger. I take this account from his own mouth.

The school there has been well conducted under David Fowler.

Your most cordial Brother, &c.

ELEAZAR WHEELOCK.

Rev. N. Whitaker.

From the Rev. Ezra Stiles, D. D.

Newport, Nov. 4, 1767.

Rev. Sir,

I have taken the liberty, through your hands, to address Mr. Kirkland, with a request for some information respecting the antiquities of the Indians; more particularly with the view of procuring some account of a rock, said to be charged with Indian characters. Your communication with the tribes, gives you opportunity of much information. I have, therefore, sent Mr. Kirkland's letter open and shall be obliged to you for an answer to any of the questions, especially as I can scarcely expect one for Oneida till next spring. Permit me to request that you would do me the favor to seal and forward it. I have found a rock on Rhode Island, charged with characters, though unintelligible. I intend to transmit a drawing of it to the Royal Society, and would join with it, that which I request of Mr. Kirkland, if I could be so happy as to procure it.

I beg leave, Sir, to congratulate you on the honor done you by the University of Edinburgh, in conferring on you the *doctorate in divinity*, and on the success of your application to Europe, for the fund of your Indian Academy. This, in my opinion, is a noble institution, and I sincerely pray the blessing of heaven upon it. It affords almost the only prospect of christianizing the American aboriginals. May you be carried successfully through all your evangelical labors, for the interest of the Redeemer's kingdom.

I am, Rev. Sir, Your unworthy

Fellow laborer in the gospel,

EZRA STILES.

Rev. Doctor Wheelock.

From the Indian Council, Narragansett.

Narragansett, December 8, 1767.

Reverend Sir,

As you are in some measure sensible, that we are in tribulation on account of our lands, being disposed of contrary to our minds, we would let you know, that our trouble is aggravated by the resolve of the last Assembly; that we must send home for redress, or suffer ourselves to be ruined.

We are truly sorry, we are obliged to take Toby and John from their study; but as we have none so capable of doing business as they are, we are obliged to. We hope it will not incur your displeasure; hope you will remember, that we let you know by a letter last spring, that if we wanted their assistance we must have it. We are thankful for the degree of learning you have given them already; also your notice of us in writing to Sir William, which was to our profit. We hope to receive yet, greater benefits by your school.

Rev. Sir, we heartily subscribe ourselves,

Your obedient humble servants,

SAMUEL NILES,
JAMES NILES,
JOSEPH GIFFIN,
THOMAS LEWIS,
EPHRAIM COYER,
ROGER WOBBY,
} The Indian Council.

From the Rev. Thomas Gifford, D. D.

London, March 5, 1768.

Rev. and Dear Sir,

I have, as Dr. Whitaker will witness, exerted myself in favor of the errand upon which he and his colleague visited our kingdom. I am glad that Providence has crowned their application with so much success, and shall be glad to hear that you are abundantly blessed in your great and good undertaking. O that the wilderness, and the solitary places may blossom and rejoice before your sacred endeavors, and that the

day may come, when Indian Savages shall bow to the septre of the great Emanuel, and be partakers of that salvation, which is in him, with eternal glory ! Dr. Whitaker has met with difficulties, as he will undoubtedly inform you ; but I have no reason to apprehend him other than a good and worthy man ; and as I have shared him my friendship during his stay in our country, so I parted with him as my friend, and most heartily pray that God would own him and bless him, as his good and faithful servant, as I trust he is.

I remain, Sir, your affectionate friend and servant,

THOMAS GIFFORD.

From the Rev. Doctor G. A. Franck, of Hall in Saxony, to J. Thornton, Esq. Treasurer of the Trust in London.*

July 8, 1768.

SIR,

I feel a singular joy for the good work which God is bringing about among the heathen nations, by the Rev. Dr. Wheelock; I have also the joyful satisfaction to see that the Lord has excited a pious and charitable Lady, on reading these accounts, to assign one hundred crowns, or £17, 10s. sterling, for this excellent institution of the Rev. Dr. Wheelock's ; and as she has put the money into my hands to transmit the same, it gives me double satisfaction, that even from Germany some benefaction is made for promoting the kingdom of Christ among the North American Indians, and that I am honored to be the channel of the gift. It is but small indeed, and unbelief might suggest, that such a trifle was not worth the sending twice over the sea : faith, however, is sure that all such benefactions do remain in the hand of the Almighty Creator of heaven and earth, who by his blessing is able to make that very trifle conducive to promoting his honor and glory, and

* Son and successor of the eminently pious and benevolent Founder of the Orphan House in Saxony.

the salvation of souls; who besides has the treasures of the earth every where in his power, and overlooks the small gifts no more than the large ones.

May he further vouchsafe to crown the faith of his servant, Dr. Wheelock, with the most glorious fruit of a blessed breaking forth of his kingdom among the savages; and may he never suffer has confidence, with respect to the expence requisite for this institution, to be confounded, but be pleased always to provide the requisites.

To the Misses Warkmans, four sisters in Gloucester.

Lebanon, Connecticut, Aug. 17, 1768.

Kind Ladies,

Your characters, and your thoughts of kindness and labors of love towards the great Redeemer's cause and kingdom in the wilds of America, as the same has been given me by the Rev. Dr. W——r; not only embolden, but constrain me to address you with this letter of thanks, which is a small return indeed, though perhaps all you expect from me, besides the faithful improvement of whatever you or others have, or shall commit to my stewardship. The Lord requite your beneficence a thousand fold in better things than you can give. And as all the reward you had in view, was the salvation of souls, of some of the most miserable and wretched of the human race; so I now rejoice, that I am able to tell you, that through the blessing of God upon a preached gospel, among the savages at Oneida, &c. there has been for some months past, and still continues to be a glorious work of God's grace. In that dark corner, which a few months ago was a habitation of cruelty and gross paganism, there is now a blessed nest of Christians, and such as were not God's people, must now, in a judgment of christian charity, be called the children of God. There, in their little despicable bark huts, the true God is now

worshipped in spirit and truth: and the poor, greasy, lousy, half starved creatures are from day to day fed with the hidden manna, and a number of them rejoicing with joy unspeakable. One of them has lately been down three hundred miles to see me and my school; he continued with me for some weeks, and appeared indeed to have his conversation in heaven; and took an affectionate leave of me about a fortnight ago, assuring me, that his utmost endeavors shall unite with mine, to help forward the great design in view. A number of the same tribe were here with him, all of whom appeared very friendly.

Last evening Mr. Kinne, whom I sent thither about three months ago, to supply them while Mr. Kirkland should be using means for the recovery of his health, returned to me, and says, that he does not see a greater appearance of true religion any where, than in that Indian town. The Lord grant that the leaven may spread till the whole lump be leavened by it.

I rejoiced to hear the honor God has put upon you, in not only giving you hearts, but also abilities to do much to further this design; and I trust if I should appear as a beggar, and an importunate one too, upon such an occasion, you will not think I am acting out of character, since it is not my own; but the Redeemer's cause I am pleading; but I mean now, good Ladies, only to hint to you, that Providence has opened a door for you to bestow your liberalities for this glorious purpose, and thereby perpetuate your own names, and a name better than of sons and daughters; and especially if you should see fit to appoint of your substance, when it has served what it can your pilgrimage to heaven, such a sum as may be sufficient to support a President of this school or useful Professors in it—They shall bear your name in that capacity, or if you choose it, a youth or youths, who shall be supported by your charity, they shall bear your name while students of this Academy; or any other way, if any you shall think of more agreeable to you;

but, if you have thought of other ways by which you may glorify God, than by disposing of what he has committed to your stewardship to this purpose; I wish his blessing may attend it, and all your works and labors of love, for his name's sake—and believe me, I am with sincere respect and esteem,

Your unknown, but assured Friend,

And very humble servant,

ELEAZAR WHEELOCK.

To the Earl of Dartmouth.

Lebanon, December 22, 1768.

May it please your Lordship,

I herewith present you a small specimen of the produce and manufacture of the American wilderness. I have been sometime waiting to be able to offer your Lordship that, which is perfectly simple, and without the least mixture of any foreign merchandize; but our traders have penetrated so far into their country, that I have hitherto found that to be impracticable, unless I had taken some articles, which were defaced by use. The pipe I here present you, is covered with porcupine-quills, the bowl is stone. The longer string or braid is that, which they bind their burdens with for their backs, the broad part of it in the middle goes over their heads, and is wrought with a moose's mane. The lesser string is such as they use to bind their captives with; and the substance of both is elm bark, which they manufacture something after the manner which we do flax. The tobacco pouch they hang upon the right shoulder, and under the left arm. The knife case hangs from their neck upon their breast. The brass, tin, and beads in the several articles, they now use instead of wampom, which they make of shells, horns, and houghs of animals; the coloring is with roots and barks—and all is manufactured with their fingers.

Some months ago, three little Indian boys of the Oneida tribe, of about eight or ten years old, before they could speak or understand a word of English, went out, with each his little dish, and gathered them full of berries, which they presumed would be acceptable to me; and returned each with his present, and with a smile in his countenance presented them to me; which my interpreter told me, was designed as a testimonial that they loved me. Your Lordship will easily conceive what emotion this occasioned in my breast, towards the little savage wretches. If this Indian present may be as acceptable to your Lordship, and produce the same sentiments of my affection and respect towards you, as theirs did in me, it will attain the highest end my ambition aspires after; but however this may be, I assure your Lordship, had I only opportunity, and skill to do it, I would give you the fullest demonstration, that I am with sincerest affection, and highest esteem,

Your Lordship's most obedient
And most humble servant,
ELEAZAR WHEELOCK.

P. S. I have sent a pair of shoes and a pair of garters, not mentioned above.

From the Rev. David Parsons.

Amherst, July 29, 1771.

Rev. Sir, and my very Dear Brother,

I received the favor of your letter by Mr. K——g, and rejoice that your courage bears up, and that College affairs wear so favorable an aspect; I cannot but hope, that the same divine Providence, that has made so fair a beginning and opening in a desert wilderness, will still prosper it. And since his own glory, and the advancement of the Redeemer's kingdom, seems to me, the special object aimed at; it seems to be entitled more specially to the Redeemer's care. You say Sir, the ene-

mies of the College are many, crafty, and unwearied; perhaps all true, and what then? does not faith satisfy you, that greater is he, that is for you than they that are against you? Does not prayer prevail over power and policy? Though the saints have generally but little authority vested in them; yet believe it, Sir, the world is much conducted by their prayers. I own the enterprise is extraordinary, yet I speak with some confidence, what has been said in another case; *Magna est et prævalebit.* I continue of the same mind, as when I visited you in the winter, that your College affords the fairest prospect of furnishing the churches with qualified ministers, of any one upon the Continent.

Oh, Sir! should I tell you, what sort of men, frequently apply for licence to preach, yea, Sir, and obtain licence too, I should pierce you to the heart; but the pretence is, the churches must be supplied, and none better offer.

I hope it will not continue so; if it should, the ministry must still sink into greater contempt, which God forbid.

I am grieved at the continuance of your son's malady, and fear much what trial you may be called to: *Deus avertet omen!* I send my kind compliments and good wishes to him, your lady, daughter, &c. specially to that dear man, Mr. Woodward, whose kind letter I received, but have not time at present to return the compliment. I shall hope to see him, and you too, Sir, soon. And desire to believe me, to be your affectionate friend and fellow laborer,

DAVID PARSONS.

From the Rev. J. Smith.

Charlestown, Jan. 7, 1772.

Rev. President of Dartmouth College,

I was favored with your letter of October 4, 1771, wherein I received the melancholy news of the death of your dear son-in-law, the Rev. Mr. Maltby. I have been acquainted with

him, these eighteen years; I have heard him preach in Bermuda. When he was discharged from thence, he came to my house. He intended to settle at Wiltown. When he went to the northward for his health, I expected him by the first vessel here; but God's thoughts are not as our thoughts. It was a great loss truly—a gentleman of such abilities, such an excellent spirit, such a christian, and such a faithful minister, I think, as you do, justly to be esteemed very great. But, alas! we are but dying preachers. He died the day after the Rev. Mr. T——s, pastor of this church. I send you a sermon upon his death. I am a stranger to most of his people at Wiltown; but I got a friend, that was acquainted with them, to transcribe part of a letter, wherein you affectionately express your great concern for them.

I have not, as yet, received any thing of your journal and copy of charter; but my earnest prayers are for you, with which I conclude, with great respect, Rev. and Dear Sir,

Your very affectionate, though unworthy brother, and
Fellow servant, in the kingdom and patience
of Jesus Christ,

J. SMITH.

To the Right Hon. the Earl of Dartmouth.

Hanover, N. H. December 20, 1772.

May it please your Lordship,

Both duty and affection constrain me to give your Lordship the trouble of this line, by which I would, if I knew how to do it, suitably express my joy and gladness (which, I know, should terminate in the wise and gracious disposer of all the affairs of states and kingdoms) that your Lordship is appointed to the American administration. This event has, my Lord, spread an universal joy through this continent. But, I think I have to acknowledge my share in this favor of heaven, to be many fold larger than is common to my countrymen, as your

Lordship had before condescended to patronize this dear seminary, under my care; and by your repeated favors towards it, your Lordship has inspired a confidence, that it will yet continue to be the object of your care and kindness, beyond what is natural to expect from any other. And especially, as I know your heart to be so much set upon the advancement of the kingdom of the great Redeemer, and the salvation of the souls of men. My hopes have been, and, I hope, still are in God alone, to perform the desire of my heart, with respect to this cause, which has been so long the object. And they have been strengthened and encouraged, from time to time, by a series of occurrences, which, I have been constrained to understand, as so many testimonies, that God does own, and will succeed and prosper it to the glory of his own name. But in no instance, excepting in the repeated effusion of his spirit of grace upon it, does his loving kindness appear towards it more conspicuous, than in promoting its great patron, and so great a lover of Christ, and one, I trust, so greatly beloved of him, to such an important post; which gives your Lordship opportunity to express and give vent to all that benevolence, which your Lordship has, already, so many ways manifested towards it. May God long lengthen out your important life, to fill a place of such consequence to America; and make your influence effectual to remove jealousies, restore perfect harmony, mutual affection, and confidence between these colonies and their mother country; and honor you to be instrumental of much glory to your great Redeemer, in your dignified station.

The enclosed petitions to his majesty, I wholly submit to your Lordship's disposal. You fully know the design of them, and are a competent judge of their reasonableness and importance. If his majesty shall graciously grant my prayer, for the encouragement of missionaries, your Lordship may, if you please, recommend it, to be trusted with me and my successors, or with the corporation of this College, to be disposed of as

occasion shall require. Herewith is also enclosed, an address humbly offered to your Lordship by a number of my pupils, who have made an offering of themselves to the Lord's service, among the Indians; if he shall please to employ them therein. Your Lordship will see they are of different standing in the College and School, and, I hope, will be ready to go forth in that service, in a succession, as God in his Providence shall call them to it. And if, by your Lordship's influence, this application in their favor shall be successful, I doubt not, but it will be esteemed some balance for the hardships and fatigues they expect to encounter in their mission, and lesson the weight of a common objection, made against their undertaking therein, viz. that their families after them may be exposed to poverty and misery thereby.

I here enclose a specimen of the writing of several of my Indian boys, lately from Canada.

I propose to send this by the way of Portsmouth, and desire a friend to cover it with a Narrative I lately sent to the press there; which I pray your Lordship to accept, if it should come to your hand. If it be not ready, your Lordship may expect it by the first opportunity. And only beg leave to add, that I am with sincerest duty, affection, and esteem,

Your Lordship's most obedient, and
Most humble servant,

ELEAZAR WHEELOCK.

The Right Hon. W. Earl of D.

To John Thornton, Esquire.

Hanover, May 6, 1772.

Much Honored Sir,

Last evening your very kind letter of March 27th, with the enclosed characters of ABC came safe to hand, by the special post that brought Mr. S—'s, of which the enclosed is an

extract, and which may, in connection with what I have lately written, let you see the progress of the proposed mission to Muskingum. I have wrote Mr. Occum, desiring him to accept the mission (of which I wrote you lately) and take David Fowler with him, as companion and school master. I design these young gentlemen (who will set out in a few days) shall go by Mohegan, and prevail with Mr. Occum, if they can, to accompany them. I have promised him the same reward as shall be allowed them. My hope is only in God—he is my only prop. The storm that is raised against me don't, can't dismay me, while I believe the cause is God's, and see him prospering it among the floods, see him evidently sitting upon them.

If my honored patrons can find any alteration, that can be made in the charter, with safety to the School, I will do my utmost to effect the same. I cannot consent, that so large an interest as is now held by it (which I verily believe to be given by God, in answer to prayer) should be given up.

I long to have that done which will be honorary and satisfactory to my honored patrons. One frown from them (as I verily believe them to be the favorites of heaven, and to have a single eye to the Redeemer's cause) would depress and sink me more than all the slandering of thousands, who are inspired from another quarter. These storms rather encourage and strengthen me. I believe satan well knows, that his kingdom is in danger from it, and, if possible, will prevent the pious souls, who are fitting to storm his castle, from appearing in arms against his strong holds.

I know you will not cease to pray for, honored Sir,

Your obliged and very humble servant,

ELEAZAR WHEELOCK.

J. Thornton, Esq.

From John Thornton, Esquire.

Brighton, Sept. 14, 1772.

Dear and Reverend Sir,

I was unwilling to omit the first opportunity of thanking you for your favor of the 3d inst. I am glad the books, &c. proved acceptable. My wife and I were sorry to hear so poor an account of Mrs. —— it must be a most distressing scene; and we do most sincerely sympathize with you. Afflictions are not joyous, but grievous. However, we are assured they bring forth the peaceful fruits of righteousness. Every rod has a voice; and whether the Almighty pleases to warn, correct, or edify us; we happily know, that love is at the bottom. Therefore, it is our wisdom, as well as our duty, to examine ourselves, under such circumstances; and, if possible, find out the reason, why the Almighty contendeth with us. And if we are sincere and upright in our search, we may often discover the way, and wherefore we are brought into such trials. Sometimes we find, that worldliness has gained the ascendency over us; some particular lust is to be purged and mortified. Sometimes a too close attachment to our lawful employments is discovered. Perhaps we find a decline in spiritual life; we grow formal, and want quickening; or the Lord is about to teach us more effectually the things of our peace; and dispose us to seriousness and recollection, by affliction and trouble. Happy is it for us, if these things be sanctified for the good of our souls. We shall then have reason to say, it was good for us to be in trouble.

The duty of a christian, I am persuaded is, to look nicely to Providence; to seek after a flexible, childlike disposition; to submit to every dispensation; to have an adoring gratitude to the father of mercies, and to have the heart filled with love to the everloving, everlovely Jesus. If I am writing, I would always say something of his excellencies. In conversation, I would wish him to be the chief topic of discourse. I would

have him in my thoughts, lying down and rising up. His love is immense; and a sense of his love, shed abroad in the heart, is the very quintessence of happiness here below. O how little of this is known in the professing world! What a falling away in both our and your church. A spiritual slumber has, insensibly, stolen both upon preachers and hearers. I was concerned to find this so much the case in Scotland, where I hoped better things. If the Lord of life is not supreme in our hearts, he will have no place there. To guard against this fatal lethargy of soul, and to keep grace lively and vigorous in the heart and exercise, I find, calls for great attention and circumspection.

It may seem strange; but, I think, even orthodox opinions, delivered in a cold and formal way, without application, seem to have a tendency to lull the hearers asleep, and leave them short of an experimental feeling of the power of godliness.

You, my dear Sir, have it in your power to do great things; a number of disciples at your feet, who, ere long, are to appear, as public teachers of others. I do hope you will make it a matter of conscience, as well as duty, to guard them against error in their judgment on the one hand, and formality and supineness on the other. Then they will be blessings to the church indeed. The best of all knowledge is, without doubt, the knowledge of ourselves, of our God, and of Jesus, whom he hath sent. Other branches of science are necessary, and, when sanctified, may be of great utility in the church; but this divine knowledge swallows up all in itself. I find that, notwithstanding all human endeavors, divine teaching is absolutely necessary, to give an interest in gospel truths; and to bring them home with power to the soul.

When I consider your situation, as having the first forming of the minds of many for the ministry, I look upon your office as great and important, according to our ways of thinking. The good and evil of many thousands may depend upon the right training of those under your care: for, generally speaking, as

is the minister, so are the people. If the minister is enlightened, lively and vigorous, his word will come with power upon many, and make them so. If he is formal, the infection will spread among his hearers. If he is lifeless, spiritual death will be visible through the greatest part of the congregation. In this sense, may you, my dear Sir, become the spiritual father of many generations, and be an happy instrument of preventing that fatal spiritual lethargy, that has got too much power already, and seems to be gaining ground in almost every congregation. The task is hard, but the prospect charming. Many children, when you are quiet in the grave, will rise up and call you blessed.

If your present situation has a tendency to enforce these important concerns upon your mind, it will be a blessed one.

That you may become more and more useful; that your own soul may prosper; that the schools of the prophets may be replenished by your labor, and, that you may, at last, have an additional glory for your work's sake, is the earnest prayer, and sincere desire of,

Dear and Rev. Sir,

Yours, &c.

JOHN THORNTON.

From John Thornton, Esquire.

Clapham, June 10, 1772.

Dear and Rev. Sir,

I was unwilling to omit the present opportunity of thanking you, for yours of 14th April, from Norwich, in your way to Hartford. And it gave me pleasure to hear that you left all well; and that Mr. A——y continued with Mr. Kirkland. May the Lord ever keep us simple hearted, ceasing from man, and having our eye ever fixed on him. The Lord our God is merciful, gracious, long suffering, abundant in goodness and truth. The various societies of believers, are united in one; for we have one common Lord, one faith, and one baptism.

And the gifts and graces of the spirit are not confined to any sect; but the beauty of holiness is discernable, throughout God's universal church; in all that love the Lord Jesus Christ in sincerity. Let us then be careful, that we grieve not the least of his children, whose name is Jealous; and above all, take heed that we make not a covenant with his enemies; but may we look up to God for a blessing, that he may give us a right judgment in all things.

I have, since writing you last, received a well written letter from dear Mr. Occum, who stands high in my good opinion, for that honesty and simplicity I have ever remarked in him. As I sent you a copy of my last letter to him, I trouble you once more, with what I have now written him, as I shall rejoice to hear you think favorably of him.

The bands of the wicked have robbed God; but now he has broken the gates of brass, and burst the bars of iron asunder, that impede the promulgation of the glorious gospel. I doubt not but he will make his great power known. May judgment, mercy and faith be ever in exercise, and preserve us from every evil way. May the Lord guide us by his counsel, and afterwards receive us to glory.

I am, always, with sincere regard,

Dear and Rev. Sir, your much devoted and

Affectionate servant,

JOHN THORNTON.

From the Rev. Charles Beatty.

Philadelphia, April, 1772.

Reverend and Dear Sir,

The committee of the board of correspondence of the society in Scotland, for propagating christian knowledge, are now sitting, and have an agreeable prospect of opening a mission soon, among the Delaware Indians, upon Muskingum, about one hundred miles westward of Fort Pitt. They are informed,

that there is considerable ground to hope it will be in your power to provide them with a suitable missionary for that purpose, and would be extremely glad of your influence and assistance in that affair. But that you may have a full, and particular account of this important design, have appointed three of their number, viz. Mr. Beatty, Mr. Brainard, and Mr. Spencer; to meet you at such time and place, as you may judge convenient; either in Connecticut, or in some other place, you shall be pleased to appoint; hoping that such an interview may be of singular service, in promoting the general interest of our blessed Redeemer.

Signed by order. CHARLES BEATTY, Sec.

P. S. If it should be agreeable to you, it would be most convenient to the above gentlemen, to meet you at Hartford, the 25th of April next, that they may have time to return, by the meeting of *Synod*, which will be the 20th of May. Your answer is desired by post, as soon as may be, directed to Mr. Spencer, at Trenton, New Jersey.

From His Excellency Governor Wentworth.

Wentworth-House, June 24, 1772.

Rev. and Dear Sir,

Mr. Storrs has this minute called upon me, earlier than expected, on his return to Hanover. I am unwilling to delay him; therefore have only time to thank you for your two letters, enclosing extracts from letters, which, undoubtedly, originated in abominable falsehoods, invented by the enemies of Dartmouth College, on this side the water; with a view to its ruin: but happily for that institution, founded upon liberal charity; upon motives of universal disinterested piety, it cannot be subverted, but by a desertion of its own fundamental principles, which worthily embracing the highest and unlimited good of mankind, will finally meet ample support. The

conduct of our maligners is entirely disingenuous, and utterly false. To Dissenters we are represented as the child of Episcopacy; to Episcopalians, as a seminary of devoted sectarians, combining for the extermination of the church of England. For a day they will impede and distress. Truth will not long be obscured; its radiance will discover their fraudful practices, and establish those friendships, that we shall find able and disposed to preserve us. Our original and true basis is universal charity. Our interest, forever to avoid any discrimination, but virtue and vice. While such are our pursuits, we cannot be radically injured; although the enemies of such views do continue, *fas aut nefas*, to oppose.

The St. John's Indians are not yet prevailed upon to send any youth for education. They have promised me a visit this summer, at this place, upon that business; when I hope to engage them therein. In the mean time, my officers in the eastern country persevere in their invitation.

If you can furnish me with a list of college lands, through their mutations, to the original grantees, I will take care that none shall be escheated. Without such information, I am not able to do any thing. It is said, that Mr. L—— has sold to Colonel Moulton, a right in Piermont, that he subscribed to the college. If so, I am apprehensive you will meet with some difficulty in explaining the matter to the public; as you have given him credit for the donation in your last narrative.

If possible, I will again come to Hanover to commencement.

I have the pleasure to enclose you a patent for the ferry, of large extent, for the college; of which I desire their acceptance.

In whatever I have omitted writing you, you will attribute it to my present haste, and be assured, that all things which are useful or honorable to the college, or to yourself, hold a very firm place in my mind.

I am, with perfect esteem, and affectionate regard,

Dear Sir, your faithful friend,

JOHN WENTWORTH.

To the Hon. William Smith, Esquire.

Dartmouth College, Dec. 30, 1773.

My very Dear and much respected Sir,

Your very friendly, judicious and improving letter, of Aug. 31st, came to hand some weeks ago, and was peculiarly agreeable and satisfying to me. I have taken the liberty to enclose the original to Lord Dartmouth, and the rest of the honorable Trust; as I could not see how the important contents could be set in a better light, in so few words, than you had done; nor any hand, which could command greater respect than yours. If I have made too free with it, without your leave, I ask your pardon. I have only to say, in excuse, that I could not see how the cause you had, so justly at heart, could be otherwise better served; and that without the least grounds to suspect any disadvantage, but the contrary to your character thereby.

Governor Wentworth, among other monies to encourage the settlement of this school here, promised, that three miles square, or the equivalent, adjoining and including this college, should be incorporated into a district parish; and, that it should be endowed with such immunities, powers and privileges, as might be most subservient to the health, peace and well being of this seminary, which yet remains to be done. You would, my dear Sir, very greatly oblige me, if you would, in addition to your former expressions of friendship towards this institution, favor me with such a plan, and draft of incorporation, as you shall think most beneficial for the same, and safest for it in bad times. Whereby it may be in the power of the college, to keep out bad inhabitants; prevent licentiousness; regulate taverns, and retailers of strong liquor; prevent the corruption of the students, by evil minded persons; encourage and support divine ordinances, &c. &c. Pray, good Sir, be so kind as to make this matter the object of your attention, at some leisure hour, and transmit your ripest thoughts to me, as soon as may be; as I apprehend a delay of the matter is not safe nor

prudent; and we do not yet abound with men, in these woods, who are most skilful in matters of this kind.

I had proffered petitions to his Majesty, near a year ago, to the same purpose, as you prudently and kindly advise me to do, but have yet had no return. I fear that letters from home have miscarried.

Please, Sir, pardon my thus imposing on your patience, and be assured, that I am, with most sincere affection, and high esteem,

Your much obliged,

And very humble servant,

ELEAZAR WHEELOCK.

To the Honorable Trust.

Much Honored and very Dear Sirs,

I herewith enclose the first letters I have received from Messrs. M'Clure and Frisbie, since they arrived at the Indian country, and I send the original; as I think it must be more satisfying to you, than any abstract I can make of them. I hope the fortitude which Mr. M—— has shown, will have like impression upon your minds as it had upon me.

I desired a friend in Portsmouth to serve you with a copy of my Narrative, to last September, in an appendix, to which I give some short account of the success of Mr. Ripley's mission to Canada: which, I hope, will reach you in due time.

I think the affairs of this School, through the abundant goodness of God, appear with an agreeable aspect. Hitherto my Indian boys behave as orderly and well as can reasonably be expected of savages. They are seventeen in number.

Several of my English youths are preparing for their respective missions in the spring, if God shall prepare the way for them: some to the Indians on or near the bay Funday; and others to visit the tribes in Canada. I shall endeavor to advise you, as fully as I can, of all the affairs, as fast as they are ripened.

The whole number of my students, dependent and independent, is about eighty. And they continue to be sufficiently studious, and quite orderly. But the growth of this School is now stinted, for want of room for my students. My memorial to the assembly of this Province, agreeable to what I wrote you, Oct. 22d, for liberty of a lottery, to enable me to build a large house, is now upon the carpet, and I have not yet heard, that they have acted any thing upon it; but I understand it is likely they will grant liberty for it. But I shall not choose to take a step further, till I know your pleasure, and have your approbation of my procedure therein.

I also proposed, and submitted to your advice, whether it would not be prudent and expedient to bring a large body of these lands under improvement, as soon as may be, for the support of the school. I hope you have received my letter, and that I shall soon receive your advice therein. For though I am fully persuaded myself of the propriety and expediency of it, I shall not dare to take the step, without your advice, further than I can do it, at the expence of my own little interest.

I have cleared above 200 acres the last fall and this winter, and sowed about 150 with hay-seed, besides about 20 acres I cleared and seeded with English grain and hay-seed. I have already felt the benefit of cultivating these lands the last year. Notwithstanding the crops in these parts in general, and mine in particular, were much cut short. The English, by a long, heavy, and unusual rain in harvest, and the Indian corn by an unseasonable frost.

So far as I can learn of late, the opposition to this school, is much abated, on this side the water; as it appears, that its enemies can find nothing but falsehoods to justify them in it. My hope and trust is in God alone, who has and will perform his pleasure, for it and by it.

If God should graciously preserve these youths, who are fitting for missions, and prepare their way into the wilderness, in

such a number, and succession as is proposed, there will, likely be occasion to send agents again to Europe, to solicit charitable contributions for their support. I look upon your patronage to be, under God, of the greatest importance.

Please, Honored Sirs, accept a renewed tender of,

Right honorable and worthy Sirs,

Your greatly obliged, most obedient and

Very humble servant,

ELEAZAR WHEELOCK.

Hanover 22d Feb. 1773.

To John Thornton, Esquire.

Hanover, Feb. 22, 1773.

Honored Sir,

I need not desire you to use the enclosed from Mr. D——g, for the furtherance of the Redeemer's cause, on the islands, if you have an opportunity for it.

Mr. Occum, I hear, behaves to good and great acceptance, among good people. He has lately printed a sermon, preached to a very numerous audience, at the execution of an Indian; one of which I would send you, if I could: perhaps he, or some other friend, may have served you with one of them.

I think my affairs here are under the smiles of heaven, and they will be so, if we keep up a good account with God.

I have had occasion of drawing on you for more money, than I was aware beforehand, I should have occasion for; but have drawn for, no more than has been absolutely necessary, for providing stores for food, apparel, lodging, instruction, &c. &c. for missioners and students, English and Indian. The enclosed is the account of the bills I have drawn since October last.

I have sent, some weeks ago, two petitions to his Majesty, through the hands of Lord Dartmouth, for two tracts of land in

the province of New York, free of quit rent, containing 25000 acres each. The one for the use of the school, the other to be applied for the encouragement of missionaries, and support of their widows, and education of their children, &c.

I wish, my honored Sir, you could be instrumental to get all the lands, given to this school, and the officers of it, discharged from the burden of quit rent, and from the obligation on other lands to settle them within such a term, on penalty of forfeiture.

I am, with much duty and affection,

Your most abedient and very humble servant,

ELEAZAR WHEELOCK.

To the Right Honorable the Earl of Dartmouth.

Hanover, April 5, 1773.

May it please your Lordship,

I esteem it a singular favor of heaven, that I may apply to your Lordship, and especially in your late dignified capacity, with confidence, that I shall find the heart of a father; while I have no other higher motives, than the furtherance of that cause, which, I am confident, lies nearest your heart. And, I assure you, my Lord, it is only your well known character, your past condescentions, the nature and importance of the case, together with the consciousness, the singleness and uprightness of my intentions, that have inspired a boldness in my present application to you, and which are all I have to rely upon to excuse me, without any other apology for myself.

In my letter to your Lordship, of December 28th, 1772, with an address of a number of my pupils, on your advancement to the American administration, I also enclosed two petitions to his Majesty, for the royal favor, of two patents of his ungranted lands in this country, containing 25000 acres each, free of quit rents; the one for the use of this school, the other for encouragement of missionaries, the support of the widows, education

of their children, &c. And prayed that the royal mandamus for the same, might be given to the governor of New York; who, I then understood, to have the right of granting those lands, on the west side of this (Connecticut) river; which lands, were, till of late, supposed to belong to this province, and are situated nearer to this school, than any other of his Majesty's ungranted lands; on which I designed those patents should be laid, as being most convenient for the purpose designed, if the favor should be granted. But we have lately been advised, by reports from several quarters, which have gained such credit as to occasion great joy to the inhabitants, that his Majesty has given orders to the Governor of New York, to ratify all the former grants of those lands, made by the late Governor of this province, and of course, has vacated all the grants made by the Governor of New York; which has raised a hope, in all who had not a prospect of personal advantage of those new patents, that this step is an omen that all those controverted lands will revert to this province.

And this is that which has given me occasion to give your Lordship this trouble, which is humbly to bespeak your Lordship's favor, to alter those petitions, if you see it needful, and it be not too late, that the royal mandamus may be to the governor of this province, or to either of them as your Lordship shall think proper.

I would also beg leave to suggest to your Lordship, the present necessities of myself and family, on account of my having no visible means of support, adequate to my necessary expense. God has graciously provided for me and mine hitherto, and has not left me or them to suffer; nor am I yet afraid to trust him to provide for me, while I have a heart to serve him, and he has any thing for me to do here. Yet it appears to be duty, to let my case be known to friends of ability, while I wait upon God to perform the desire of my heart.

I yet live in the little store house I erected for the use of the school, and which is now used for that purpose, on which account my family is much straitened for room, and I am not yet able to build for myself. I am sensible, that pensions have been much confined to a party; yet as his Majesty has been made, in some measure, sensible of the great utility of this undertaking to his American dominions, and has been graciously pleased, repeatedly to testify his royal approbation, and, especially, as the hearts of all are yet in God's hands, I am confident there is some hope of relief for me, by a proper application to him for it, which I wholly submit to your Lordship's wisdom.

God is graciously pleased to continue his loving kindness to this school, and the prospects are yet, I think, increasing. Some account of which, I have given the Honorable Trust, which, I suppose, your Lordship will see.

And, that God may graciously guide you, by his council, in your high and important sphere of action, and make you eminently, and very extensively useful to enlarge and build up the kingdom of his dear Son, is the earnest prayer of him, who begs leave, with sincerest duty, affection and esteem, to subscribe himself,

Your Lordship's most obedient and
Most humble servant,
ELEAZAR WHEELOCK.

Earl of Dartmouth.

To Mr. Samuel Savage, London.

Hanover, July 16, 1773.

My very Dear Sir,

Your brotherly letter of Feb. 20th, came to hand May 19th, on my arrival at Portsmouth, and was very refreshing to me. I have now snatched a minute to write to you; but am at a loss what to write; not for the want of matter, but because I

love so much. But, it is now, my dear Sir, but a little while, and, I hope, we shall meet, where we shall no more need the slow and imperfect manner and means, which we are now obliged to use, to interchange a little of our hearts; and have pain, that we neither give nor receive more in our correspondence. There we shall do it without interruption, as fully, freely, clearly, and swiftly, as thirst of soul and mutual love can dictate. And is this, my dear Sir, our hope through grace? Well then, let me be content to suspend the pleasure of such an interview with you, as I long for, to that happy period, when we may begin, and go through the whole detail of our journey through this thorny maze, and relate all the ways which the Lord our God has led us. In every passage of which, the glory of our great Redeemer will appear in its meridian lustre. This will be the book written not with ink; this the glorious medium of acquaintance with him, when he shall come to be glorified in his saints. Herein, especially, will shine forth that glory which shall be the object of our attention and admiration, and matter of our praise forever, John 17th, xxiv.

I thank you and Mr. Keen for the friendship you have shown to Mr. B——. You appear to have done the most faithful and friendly part in his case. Through want of health he is obliged to quit his studies, and, I fear, will never be able to pursue them further. He is gone home to his father's.

The church in this college and school consists of about 70 members, and near 50 of them are members of the college and school. This I thought necessary to mention to you, not knowing but there may be some of your acquaintance who may have both ability and will, to contribute some decent furniture for the table of the Lord, as we have, as yet, none but the common utensils of my family.

You complain of failure of memory; I find it so with myself to a great degree; though I am not so old as you by some

years. I was 62 last May; but I do not impute this failure wholly to my age, but in some measure to a continual crowd of affairs.

I pray God to spare your valuable life for many years to come, and that the end of your usefulness may not have an early date.

I trust you will not cease to pray for me, and this dear cause which lies so near to your heart.

I find God is certainly a prayer hearing God, and I can bear witness to the truth of that precious word of Christ, "Ye shall ask what ye will in my name, and it shall be done." And I find (and especially when discouraged, and under rebukes of Providence) occasion to reflect with shame, and wonder at myself, that there is yet in me so much inadvertency, disinclination, and neglect to ask fervently. God says, open your mouth wide, and I will fill it. And I find it to be so, and give in to it. I think with my whole heart, that I am not straitened in him. Yet, after all, how soon I am straitened in my own bosom. And this my dear Sir, is the faulty cause of all my great leanness.

Please to accept most cordial affection from,

My dear and Honored Sir,

Yours, in the dearest bonds,

ELEAZAR WHEELOCK.

Mr. Samuel Savage.

From the Hon. William Smith, Esquire.

New-York, August 31, 1773.

My Dear Sir,

I congratulate you, most sincerely, upon the prosperity of the College under your care, concerning which, I have had favorable accounts from various hands, and some who attended your last commencement, of which they spoke with much pleasure.

Its friends here are of two sorts; such as wish well to it, from motives which induced you to erect it, and such as are willing to promote it, from its tendency to increase the value of the new patented lands on the west side of Connecticut river in that vicinity. But nothing can be raised for it in a way of subscription, unless a proper person is sent, to go about from house to house for collection. And this step I recommend to your consideration, with good hopes that it will answer your expectations. I think the gentleman you appoint for the service should be a clergyman of popular talents, who will be able to publish his errand from our pulpits, and procure collections from our own episcopal congregations, within the northeastern parts of our synod. That he may succeed among the Episcopalians, I think it will be necessary, that he bring letters from as many friends as you have in trade in Boston and New Hampshire, to our merchants; and some public recommendation from your governor and council, &c. &c. Letters of introduction from Mr. Wentworth, to Mr. Tryon, urging our attention to your undertaking, by all the principles of general benevolence and policy, by which he conceives we may be animated, either as christians, friends to humanity and science, or friends to our own interest in the growth of the notherly parts of this province.

I hope you have not omitted the present favorable opportunity which my lord Dartmouth's power* gives you, for the procuring an order for the grants of some valuable tract of land, with some inconsiderable reservation, or a suspension of the quit rents, for a long series of time. Bodies that live forever (as it is termed) should not slight these boons, which may one day, be necessary to their existence. The crown has granted a township to our New York College, another to Trinity church, and a third to the Dutch Calvanists, and lately absolved them from the payment of quit rents; so that you have precedent in your favor.

* Then Secretary of State.

I have taken some pains to convince my countrymen, that the institution under your direction will be of eminent service to the public, as well as beneficial to all that have estate in the new counties of Cumberland, Charlotte and Gloucester. And shall ever be ready in my small sphere to give success to any measures concerted for its lasting and most extensive utility. But I must, at the same time, declare, that until the nation shall undertake the work of civilizing the Indians, very little will be done, in my opinion, towards christianizing them. Unless more care is taken to establish a standing ministry on the edges of the interior frontier, among our own people, who, as they want the ordinary dispensation of the word, sink into barbarism, and become not only the corrupters, but the stumbling block of the savages. The interval between the Indians and the ordinances of the gospel has always been too great. And the most effectual way of bringing them nearer together would be by enabling the proprietors of large tracts upon the frontiers, to give and secure parsonages, and glebes to the new settlements of every protestant denomination. And there wants an instruction to the governors, enabling, and commanding them to give charters for the holding of lands to pious uses. Every other way of carrying the gospel standard into the wilderness will be too expensive a tax upon private charity. And if your ideas concur with mine upon this subject, I wish you would dilate the hint, and recommend it to Lord Dartmouth, who will, doubtless, rejoice in an opportunity of exerting himself in favor of a step, which, by humoring the avarice of landholders, will be advancive, not only of the interests of christianity; but the temporal weal of those plantations. When ministers are supported near the Indians, all along the continent, they may make excursions among them with care, and greatly relieve the burden that now lies upon our charity, and which is really too great for our abilities.

I am, Sir, with great respect,
Your most obedient servant,
WILLIAM SMITH.

To the Honorable Trust, in England.

Dartmouth College, Nov. 10, 1773.

My very Dear and much honored Patrons,

The continual crowd of my affairs has necessitated me to neglect writing you much longer than otherwise I would. I have upwards of an hundred in family, and yet unable to provide such a steward, or overseer of my affairs, as on trial appears to be so skilful, careful, faithful and disinterested in his views, as I find one must be, in order to inspire such entire confidence, as is necessary to disburden me of the care of them. I am sometimes almost overwhelmed with the multiplicity, variety and weight of them; but God has been my helper hitherto. My friends are often repeating to me the prudent counsel of Jethro, to Moses; and glad should I be to take it, if I could; but the affair is very delicate, and my situation, so far in the wilderness, adds much to the difficulty of it.

I have sent to the press in Connecticut, a continuation of my narrative for the last year; to which I added an abstract of the unsuccessful mission of Messrs. M—— and F——, and desired a friend to serve you with a copy of it as soon as it is out; and I hope it will not be long after this.

I am sorry that the account of my expense for stores, in my narrative, and also in that which was transmitted to you, stands just as it does, without explanation; as it appears to be swelled to a great disproportion with other parts of the account; and perhaps may occasion some to wonder at it. The reason of which is this; when I procured stores for the school, I bought, as was necessary, by the quantity; and it was convenient, and advantageous to the school, often to pay laborers out of those stores; which was not mentioned in the account; but only the cash that was paid out. If you shall think fit to publish it, please to add such a note upon it, if you shall think it to be necessary.

It so happens, that the store house, brew and bake house,

and also the mills which I have built, stand upon my own land. The mills, I supposed to have been on the school's land, till a surveyor lately run the lines, and finds them to be upon mine. All which I would secure to the college and school, in a manner which shall be safest to the institution, and most effectually secure it from perversion in future times. And though there never has, as yet, a word passed upon it, at our board, I am well assured, that the trustees here would pay the highest respect to, and be fully satisfied with any method you shall direct to, as proper for the conveyance of it. And as these buildings were at the expence, and are the property of the school, and not at the disposal of the trustees of the College; and as there is yet no provision made nor like to be made, that I know of, for the support of the College, or any professors or officers in it, other than that which independent students make, by paying for their education here; and as the first object of both is the same, and as the resource from whence both expect support, is also the same, viz. the charity of pious people abroad; and the instruments, by which this is hoped to be effected, the same; I should be glad it might be as closely connected with you, and as much under your control, as may be reasonable; so long as you shall perpetuate your board, by a succession of gentlemen endowed with the same spirit with yourselves. And, I make no doubt, the trustees here will heartily concur with it.

If you shall think, my dear and honored patrons, that I mistake not, in my apprehensions of the importance of these things, you will esteem them worthy your attention, and will, likely, esteem the present the most favorable opportunity to effect what is proposed; while there is the most entire agreement and harmony between the trustees here, and your Hon. board. And I trust will also judge it to be not safe or prudent to neglect it. End if, in your wisdom, you shall see fit (in addition to the numberless expressions of your parental care for this seminary, which God has, and does still graciously own) to ad-

vise me of the manner how to secure these lands and buildings to the School, and whether to do it by my will, or by some other instrument of conveyance, and will please to send me your plan of the same, and also your plan of a charter for a parish here, and will please to send it, or whatever you shall think fit, before the session of our general assembly next spring, I shall esteem it a great favor. I long to see it well effected. I am admonished, that the shadows of the evening are stretching over me, and I feel like one who has a great part of his day's work to do, and am desirous, if God pleases, to see it done before I go to rest.

I herewith enclose a copy of the doings of the trustees, at their meeting here last August. A copy of their doings last May at Portsmouth, I sent you some months ago.

I also enclose a letter I lately received from my worthy friend, the Hon. William Smith, Esq. of New-York, whose public character has doubtless reached your side the water, and may command respect to his thoughts on the affair of christianizing the Indians; which, I cannot but esteem, to be very just and weighty. I send it without his knowledge or licence; in confidence, that only good will accrue thereby. I wish my Lord Dartmouth may be honored of God to be instrumental to effect so necessary a step as is there proposed.

I also herewith enclose a Hebrew Grammar, compiled by one of my pupils,* at his leisure hours. The young man, as you may see by the votes of our board, was admitted to the degree of Bachelor of Arts last commencement. This performance has been critically examined by Mr. Sewell, professor of the Oriental Languages at Cambridge, and is now submitted to your censures. And if you shall think it worthy to be printed for the benefit of this School, please to encourage and forward it.

I have sent for an architect for a plan of the College which

* John Smith.

is proposed to be erected, and, as soon as I shall have it in my power, I shall forward it to you.

I have received nothing from you, since your very endearing favor of February 14th, nor from any of the Honorable Trust, since those which came with that; and, I fear, the reason is, that they have fallen into careless or unfriendly hands.

I want much to hear whether my petitions, last winter, to his Majesty, reached Lord Dartmouth's hands, and whether there is any prospect of success in my suit for the grant of lands for this College, and for the encouragement of missionaries.

Through the pure mercy of God, my students continue steady in their business, and sober minded, notwithstanding the continual crowd and bustle of my affairs, which are unavoidable. And we are yet favored with evident tokens of God's gracious presence: and, I think, my affairs in general, wear a very encouraging aspect. And I desire to wait upon God, who performeth all things for me.

I ask your pardon, if I have tired your patience with the tedious length of this letter. I need not repeat the desire of your prayers for me. I trust I daily feel the benefit of them. I shall only add, that I am with great affection and esteem,

Right Honorable, Honorable, and very dear Sirs,

Your most obedient and very humble servant,

ELEAZAR WHEELOCK.

To the Rev. Mr. Occum.

Dartmouth College, February 6, 1774.

My Dear Mr. Occum,

I lately received a refreshing letter from you, which contained some articles of intelligence which were truly reviving and animating to me, after a long scene of sorrows, trials, disappointments, labors and fatigues in my Indian affairs.

The prospect you give me of a foundation being laid, for much good to the savages of the wilderness, is the very one I have been long waiting and hoping for.

And is Joseph Johnson become a servant and preacher of Christ Jesus? The Lord mercifully endow him, and your brother Jacob, and David too, with a double portion of the spirit of Elias; and make them strong and steadfast in the Redeemer's cause; I long much to see them; I have been waiting and expecting your coming till my eyes fail: I can not but think it might serve some good purposes, if you should take a journey hither, and get some ideas of my plans and prospects. You may preach your way quite here, and, I believe, be kindly received all along, and have opportunity to do much good; and I can assure you, you will be very kindly received here by the English, and make no doubt by the Indians. But if you should not think it to be expedient to come yourself, I wish you would encourage the coming of Joseph and Jacob.

I have just got to the end of my journey, and feel in haste to set my affairs in order to leave them, and go to rest. I wish you, and those young men, may be instruments to do much for the Redeemer, when I am no more.

Accept my love to you and Mrs. Occum, and all yours:

I am Yours very cordially,

ELEAZAR WHEELOCK.

From His Excellency Governor Wentworth.

Portsmouth, February 19, 1774.

My Dear Sir,

Last night I received your favor of the 14th inst. by Mr. S——, and note the contents.

Upon receipt of your letter, 24th January, I lost no time in enquiring into the reasons for conveying means of vice and disorder among the Indian and other indiscreet youth at the College; which is no less against my desire and positive resolution than it must, doubtless, be against yours.

I rejoice to find, that the justices I have seen, are truly zealous to protect the College from every attempt or danger of vitiation; and will resolutely exert their legal authority to that end. And I am more particularly happy, that this temporary inconvenience has excited the resentment of those that were misled into voting for it. Such accidents we shall, or may expect to meet with, from the unworthy stimulations of avarice. But while I am in authority, such schemes shall wither and die, as soon as you can communicate them to me; which, I ever hope to receive from you, with that warmth and earnestness, that must and ought to flow from the bosom of a parent, tenderly watching over the most important interests of a child, that promises fair to be a glory and blessing to many generations.

I am, with unfeigned regard and much affection,
My Dear and Rev. Sir,
Your real friend,
JOHN WENTWORTH.

From John Thornton, Esquire.

Clapham, July 22, 1774.

Dear and Rev. Sir,

I find myself indebted to you for your favors of 18th December, 4th of March, and 14th April, and the drafts passed on me for your account, and the trusts are all taken care of. And herewith I transmit you the particulars of the bills that have appeared. About £460 remains, which you may draw for, as the Indian schools may require it. And then, I believe, we shall all on this side the water, be glad to testify we fulfilled faithfully what was committed to us; and account ourselves discharged from having any direction in future transactions; truly thankful, that through your great watchfulness, care, and unwearied attention to the schools, all has wound up so well. I flatter myself, that though as a body we shall be annihila-

ted, as private persons our regard to the schools, will be no way diminished: and, I hope, ever to convince you thereof in my particular.

We have had morality so long held forth in our pulpits, that it is pretty nearly banished; and there is such a general lethargy of soul among the dissenters, as is truly piteous. They seem in more danger from a head knowledge of divine truths, than any others; as they are apt to rest in it. It may seem strange; but I find even orthodox opinions delivered in a cold and formal way, without application, seem to have a tendency to lull the hearers asleep, and leave them short of an experimental feeling of the power of godliness. However, among this general degeneracy, our Emanuel does not leave himself without some blessed witnesses, that stand up for the truth as it is in Jesus; and that seems increasing more particularly in the establishment, where many young men have come out lately. The most striking I have an account of among the dissenters is at Chester; as the following extract from a letter I received will evidence.

"And now, sir, as I know you love to hear of the prosperity of Zion, I will inform you of the beginning of an interest of Christ in this city, which has never been established before, since Mr. Matthew Henry's time. It began with three, meeting together for prayer, and to consult about using means to bring the gospel among us. We were soon joined by six others. After that we applied to a gospel minister, at some distance from us, to come and preach among us, two Lord's days in a month; which he continued to do for some months, and the place began to be too small to contain the people, when the kind providence of God opened for our relief. A very convenient place offered, that would contain near four hundred; we took it and fitted it up directly. Mr. Scott and many other ministers came to supply us; so that we were seldom vacant; but thought it our duty to look out for a pastor. When the Lord, in his abundant goodness, was pleased to direct us to our

present pastor Mr. A——w, a spiritual child of the Rev. Mr. V—— (a clergyman who was formerly curate here at Clapham) who is well known to him, and he is a lively, faithful preacher of the gospel. We formed into an independent church, being only nine in number. Our pastor settled with us, November, 1772, and through the Lord's blessing the word to the conversion of souls, we are now 48 members; many of which were most notorious for outward sins. Surely we have reason to say the Lord has done great things for us, and desire to give him all the glory. I trust he is still going on with the work; as many souls are under concern. Our meeting house is often much too small to contain the people, and many go away for want of room to stand or sit. We are waiting for the opening of Providence to build us a meeting house. We have but one or two persons of much substance among us. I beg you would remember us at the throne of grace.

I was glad to hear of your success in settling the Rev. Eden Burroughs, at Hanover, where, I hope he will be of abiding comfort to you.

Your narrative was duly received, and we shall hope for a continuation thereof. His Excellency Gov. Wentworth's countenance and protection is a great blessing. You must expect opposition; but when we are satisfied, that they, who make it, are tethered, and all works for good, as coming in covenant mercy, from a reconciled God in Christ, we have nothing to fear. For our bitterest enemies are often our best friends, by keeping us upon our guard, and teaching us watchfulness. A blessing is held out to us, even when we are persecuted, and the fault is in ourselves, not in them. If we put it from us, we are too apt to take our matters out of God's hands, and to be following our own wisdom; and thereby it is, we get ensnared. I am sure I have brought myself into difficulties thereby; and I find myself a mere novice in the school of Christ. The Lord forms his veterans by bringing their graces into exercise; and the difference among believers may be appointed for wise ends;

that we may testify love, forbearance; and, that the law of kindness is written on our hearts; and, that we are ever ready to believe good and not evil, of one another. It is a sad thing indeed to profess, and not possess the graces of the gospel, in a measure as is too common among us. All such boisterous noisy professors call aloud for our pity, and not for our resentment. They are much more their own enemies, than they ever can be ours. If interest is the principal thing that sways us; that surely, cannot be so certainly promoted, as by procuring the favor of God, and avoiding his displeasure. If we are governed by our fears, He is the most formidable being in the universe, to a mind that has perverted its faculties, and transgressed the laws of its nature. If by hope, He is the supreme good. If by love, He is the most amiable and perfect excellence. If by gratitude, He is the Author of all our happiness. Let us endeavor to see the hand of God in all; and if what comes from him, leads us back unto him, all must be well with us, let what will happen. The prophets, who have spoken in the name of the Lord, are striking examples to us of suffering affliction and patience. Let us tread in their steps, and remember the captain of our salvation, was made perfect through sufferings. May the blessed Jesus keep us simple hearted, ceasing from man, with an eye ever fixed on him. The Lord our God is merciful, gracious, long suffering, abundant in goodness and truth. He knows well how to defend his own cause. If we will trust it with him, he sends his angel before us to keep us in the right way, and to bring us to the place he has prepared. If we beware of him and obey his voice, we know then he will contend for us, and be an enemy against our enemies, and an adversary against our adversaries.

I was glad to hear you had a comfortable habitation for your family; and I can only repeat to you, that I shall, with great cheerfulness, assist you with what your occasions may require:

and, therefore, if you distress yourself unnecessarily on that account, I can only wish it had been otherwise.

I am glad the French bibles and testaments are acceptable, and came safe. I shall be ready to furnish you with any book, that you think will be useful.

My present engagements and correspondence is so very extensive, both at home and abroad, that I know not how to commence any new ones, without dropping some; and they are more than sufficient to keep me fully employed; that I must request in future, you would recommend none to me. But I shall always be glad to hear from you any striking account of the success of the gospel; and I shall be ready to communicate, when I can find leisure, whatever I judge to be pleasing and profitable. And as such, I send you a speech of a Tuscarora woman, transmitted to me lately, by dear Mr. Kirkland, who is, I think, much owned and blessed; and I know of no such other missionary any where in our day.

I dare appeal to God, that my sole desire is to have a single eye to his honor and glory, and to know no one after the flesh; be it father or mother, or ever so dear a friend.

I find, that notwithstanding all human endeavors, divine teaching is absolutely necessary to give an interest in divine truths, and to bring them home with power to the soul.

The present society for propagating the gospel, would never suffer such a society to be formed for America. In compliance with your desire, I have enclosed a letter to your students: which, you are at full liberty to communicate, or suppress, as you deem advisable.

The cursed maxim, adopted by government, that there is a necessity for bribery and corruption, has nearly ruined us; and if persevered in, must necessarily soon complete it. Men of influence are so violent to render themselves conspicuous, that it is past all bearing; and, by means of a continual increase of places, there is much to contend for. I am very thankful

to be as little as possible in public life, except in my mercantile capacity; and all the time I can redeem, is requisite to keep up spiritual life.

The Quebec bill has been a fine subject for opposition; though it is said to have given no advantage to the Roman Catholics, but what they were entitled to by their capitulation. I have just received an account of some books I sent there; and I transmit you some of the most striking particulars of what was written from thence. I shall be glad to hear Mr. Frisbie has been there, and visited them, as I think his visit will be seasonable.

Lord Dartmouth and Lord Mansfield have, at my request, interested themselves for her son-in-law, S—— C—— serjeant of the 10th regiment of foot; that I have a good hope he will be promoted by a proper opportunity: and I shall rejoice at it; as his wife was so tender and affectionate to her aged mother.

I have just been desired to send some books to Corse, as there seems to be a work begun on the peninsula of Purbeck, in Dorsetshire.

I purpose, by this opportunity, sending you a few books, such as I think calculated for usefulness; some of which I printed; and I will, at any time supply you with more.

I know not how to conclude better, than with good old Jabez, praying, that the God of Israel may bless you indeed, enlarge your coast, and his hand be with and keep you from all evil; that it may not grieve you. I trust we shall often be mindful of one another, and soon meet to be forever with the Lord. That he may shine more upon you and yours, and upon all your connexions, is the fervent prayer of,

Dear and Rev. Sir,

Yours affectionately,

JOHN THORNTON.

To David M'Clure, then residing in Portsmouth, N. H.

Dartmouth College, July 29, 1774.

My Dear M'Clure,

I have not time to write you, or I would attempt to avail you of the progress and state of my affairs here.

We find a formidable combination to introduce profaneness, licentiousness, and intemperance into this Seminary; and the influence of gentlemen of such a character upon the students has been surprisingly great, beyond what I could have thought. Several promising youth appear to have been ruined by them. I was shocked at seeing the progress they had made in that road, on my return from my late journey. I found a necessity to exert myself beyond what I ever had before had occasion for, and have dismissed a number. Since which we seem to be returned to our old state of peace and quiet. This has made a terrible smother, and filled the country with slanders and lies.

I have heard nothing from Mr. Frisbie since he left Crown Point. We have good news of numbers in Canada turning protestants.

My farming affairs go on well, and look very prosperous. I hope in two years more the college will be entirely independent. I long to see you much,—should be glad of a line when you can, and thank you for past favors.

I am yet full and crowded with business every day, and almost every hour and minute. Through pure mercy, I have considerably gained my health. Dr. Crane is my epistle, to whom I must refer you for all the rest, except that I am,

Yours very affectionately,

ELEAZAR WHEELOCK.

From His Excellency, Governor Wentworth.

Portsmouth, Oct. 28, 1774.

My Dear and Rev. Friend,

The public affairs, which have hitherto so engaged me, as to prevent my writing you lately, now leave me only an hurried moment to present my best respects to you.

The charter of incorporation for Landaff, will be completed before next post. Poor Mr. J——'s illness has delayed it.

In a letter from Paul Wentworth, Esq. he says, "The instruments for Dartmouth College are making under the inspection of Dr. S—— and Dr. P——, by R——y, who is so incomparably the best hand in Europe, that it would be a crime, in such a case, not to prefer him to the persons you mention. I have mentioned the subscription to Lord Dartmouth, who has promised me his support. These things shall be shipped in the fall ships, or in the spring early, with something of my own, toward a library."

I think we may rely on having the most perfect apparatus, and a liberal addition to Col. Phillips' donation.

I shall not cease to study the interest of Dartmouth College, as the best service to the province. Whenever any thing arrives for the College, I will take care you shall be notified, and proper attention had to their safety.

May the best of heaven's blessings, here or hereafter, attend you and yours, is ever the prayer of, my dear Sir,

Your affectionate friend,

JOHN WENTWORTH.

P. S. I have given the Rev. Dr. Pomeroy, my good friend, one or two rights of land, in Millfield or Erroll, or both. I wish more was in my power.

To John Thornton, Esquire.

Dartmouth College, Nov. 10, 1774.

Very Dear and much Honored Sir,

Your kind favor of July 22d, full of affecting and endearing expressions of benevolence, came to hand the 4th inst. And I am much affected, that the drafts I have made for this school so much overrun the fund, as your account informed me they do, and I feared they would, unless additions had been made, as was hoped there would be. I expected to have been seasonably advised when I had near run out. I am glad the cause is in your hands, and hope, by some means, the difficulty may be accommodated without your protesting a bill. I drew for no more than appeared quite necessary; and have used my best skill and prudence in laying it out; and through divine goodness I am not left in distress. A seasonable donation of Col. Phillips', last commencement, of £450 sterling, is a surprising instance of the care of heaven. I fear also you wonder; that I have drawn so largely on you, for my own necessities. I do not affect grandeur, nor would I accept a gift to support higher living, than just what is for comfort and decency. My family is large, and exposed to much company; and, you understand, have been under all the disadvantages of settling in the wilderness; and not able to make sale of my patrimony which I left in Connecticut. I am about £250 sterling yet in debt for building, and a little land I was obliged to buy for my own conveniency, and some improvement I have made upon my own land, which, I hope soon, to reap some benefit from. And, honored Sir, if I were not overwhelmed by the largeness of your munificence (which has been the principal means of my support since I left Connecticut; and that without which, unless providence had opened another door for it than ever appeared, I could not have subsisted through such a scene of affairs as God has led me) I would humbly mention to you, that, as we hear the Congress at Philadelphia have unanimously agreed on a non-importation from England, which

will likely take place soon, you cannot, at present, oblige me, my family and school more, than by such articles as plain cloths, &c. as will be necessary in our situation. And, that I may escape the displeasure of the Colonies, by sending them as a present to me or the school, to the care of Mr. Jonathan Mason of Boston. But I even blush at that which looks so much like crowding upon a friend ; although you do, my dear Sir, appear to have the genuine marks of a good steward of the manifold grace of God ; and as such I bless God on your behalf, and should do so if advantage to me was wholly out of the case. Your eye is single, and your heart is enlarged towards the cause of the Redeemer. And, I make no doubt, this cause, which is the object you have so much fixed upon to encourage, is indeed near to him, and, for his sake, worthy all that attention and respect for which you have so distinguished yourself. It is his cause ; and I may say, so far as I am able to know or judge, it is above any thing of the nature, at present, in this land ; the joy and hope of God's children.

I heartily thank you for your prudent, judicious, and well adapted letter to my students. It was received with universal expressions of gratitude and respect. I believe it will do good : and I here enclose their answer. And I humbly beg a repetition of the favor, as your occasions will allow ; as your name and influence here is great.

I thank you also for your enclosed copies of the account of a revival of the work of God at Chester—from the good woman at Quebec, and the conversion of the Tuscarora squaw. All which were refreshing.

The missionaries returned some weeks ago. Mr. Dean was stopped in his progress, by news of hostilities committed, and others designed by tribes, in his way to Detroit. Mr. Frisbie visited and preached to the little nest of christians at Quebec ; and was pleased to find such appearances of real religion, in that very wicked, blind, deluded province. They left Thomas

Walcott with the Sachem at St. Francis, from whence they brought to this school the Sachem's son, and three other boys whose grand parents were captured from New England many years ago. And Mr. Kendall brought another boy from Cagnawaga. I have now six children of captives, and all appear promising. If God shall graciously fit them for missions among distant tribes, whose language they can speak, we may say, that this expensive mission, though in some respects unsuccessful, was well repaid.

I enclose a puerile performance of my second son, about twenty years old.

The temper and conduct of my students (about one hundred in number) are quite agreeable. It is quite a refreshment to me to meet them at prayers as soon as it is light in the morning, and read and expound a chapter to them before prayer, when there is nothing but silence, gravity, and attention: and again in the edge of the evening to sing a psalm, and ask them questions, and discourse with them about half an hour, on some important point in divinity, and withal, to see a laudable emulation in them to excel. And I can say I do not know, or suspect there is more than one trifling scholar in my whole number; nor is there any living for vicious youth here. This is the Lord's doing, and in him I hope for the continuance of it.

I pray you, my honored Sir, let me hear from you as soon as may be; as it gives me much pain, that my drafts have so much exceeded the fund. I shall be impatient till I know your pleasure respecting the matter.

Please, my honored patron, accept my warmest affection, and sincerest duty, and pray fervently for,

Your much and often obliged friend,

And most obedient humble servant,

ELEAZAR WHEELOCK.

To Mr. Samuel Savage.

Dartmouth College, October 24, 1775.

My very Dear and Honored Friend,

Yours of March 1st, and one of the same inst. I received a few days before, were most thankfully received. But your care and kindness, therein expressed to me personally, seem to outbid any reply, or suitable return of gratitude, that I know how to make.

And, though the state of the kingdom, through the madness and distraction of men, is such, as nearly cuts off all hopes of my partaking of the benefit which you had in your heart to bestow; yet your purpose and reward are with him, whom you will soon find able and mindful to requite it. He is my sole executor for this purpose; and it is my last will he should be so. And I have much pleasure in the assurance, that he will not make the unworthiness of the object of your charity his rule of reward to you.

My sun is now declining apace, and I sometimes long to have my day's work done, and well done, that I might undress, and go to rest with you. Yet I am not at all weary—I love my Master, and love his service—but alas, how little have I done! And that little, how full of defects and hateful appendages! Insomuch, that I feel ashamed to die, because I have done no more, nor better for him. Thanks be to God, who has, at infinite expence, provided a cover for all defects, and supply of all the necessities of the most unworthy and ill deserving.

I give you joy, my dear friend, on your near approach to your Father's house. Your journey is near ended—you are just within sight of your happy, happy home; your rest with Christ forever.

I write you and dear Mr. Keen, jointly, of some particulars, which I supposed would be as well. And, I pray you, let it be as acceptable as though I had written you separately.

This School has been the object through which the hopes of thousands have been much raised, and I hope their prayers as well as thanksgivings to God, have been excited. We have no reason to think the prospects will grow more encouraging, while they are neglected and given over to the will of satan, and his instruments the traders, who are continually making them worse and worse.

A few unsuccessful missions should by no means discourage or dishearten us. Great and good purposes are answered by them. They manifest our care for perishing souls, and they are unto God a sweet savor of Christ. There seems to be a door open for four or five to the northward; two to the eastward, and two to the westward, if we had them, the next season. It is true our prospects are gloomy, but I think they are not so much so as ought to discourage us.

I herewith transmit to your prudent care, a plan of a College edifice to be erected here, if it suits. Take care that it be not marred by handling. I send it to you that the Governor and Council, and especially the Trustees, may see it. I should be glad also, that you would shew it to Capt. Holland,* and other friendly gentlemen, and hear and advise me of their censures, &c.

I think it will be best to submit the matter wholly to the Honorable Trust in England, whether to build with wood, stone, or brick, and also the bigness and form of the building, &c. And if Col. Boyd be the earliest and best conveyance, please seal it neatly and convey it by him, or if a quicker conveyance may be had at Boston, please embrace it.

I am, my dear man,

Yours most affectionately,

ELEAZAR WHEELOCK.

* Author of an elegant Map of New Hampshire, and Surveys of the Sea-Coast of New England.

To the same.

Dartmouth College, Dec. 22[illegible]74.

My Dear M'Clure,

Your last by the post afforded me much pleasure. The Lord bless you with the blessings of his goodness. I have a thousand things to write, but have no time. The College and School are at present, in a happy temper and disposition. I think *** bids fair to make a charming man.

My Indian boys begin to suffer for want of clothing, which I hoped to have had in consequence of my bill on the Society in Scotland, by Col. Boyd. If any thing should arrive for me, I pray you to give me the earliest intelligence of it, and take all necessary care about it. All resources from Europe are wholly stopped, unless I may have relief from Scotland.

I wait upon God, who performeth all things for me. I am yours, most cordially and affectionately,

ELEAZAR WHEELOCK.

To the same.

Dartmouth College, Feb. 23, 1775.

My Dear M'Clure,

I am involved in debt. My dear friend in London, suffered me to draw five or six hundred pounds sterling, beyond what was in their hands to pay. I have above a thousand pounds, L. M. due here, but cannot get five of it, nor enough to pay for necessary stores for the College.

I see no way but to hire money of the Assembly, unless they will be so generous, at this pinch, as to give £500, or £1000 sterling, of their money in England. And I doubt not, but the godly part of the Assembly would cheerfully give it, if they could only truly know the present state of the College.

The work of God's grace has made a most amazing progress here of late. If God continues his loving kindness according to our late experience of it, the whole lump will be soon leav-

ened by it. We have heaven upon earth here. Conversions are multiplied, and clearer and better fruits, I never saw. J. S—— is rejoicing,—and not more than one or two of our number, but are under great impressions of one kind or the other. By Mr. Frisbie you may be more fully informed of our state.

In a letter of March 17th, he writes thus :

The affairs of this seminary appear as agreeable as ever. Sixteen joined this church the last sabbath, and I hope the whole lump will be leavened, and all resolve, at all hazards, to be followers of the Lamb of God.

To the same.

Dartmouth College, March 20, 1775.

My Dear Sir,

With much confidence in your well known and long experienced benevolence, and with a hope that you may point out to me some way of relief under my present straits, I think proper to give you the trouble of a short representation of my necessities and difficult case.

To support the expensive northern missions; my Indians at school here; Thomas Walcott to learn their language in the wilderness, &c. I have drawn on the Hon. Trust in London, before I was aware of it, for near £600 sterling, more than was deposited in their hands. The bills are noted and will be protested if not paid. But I cannot take the blame of this error, if there was any, wholly to myself, for I did not know how much there was in their hands; as I hoped and expected that additions greater than I find, had been made to the original sum; and also, as I had desired that care might be taken to prevent such an error, and that I might be seasonably advised when there should be dangers.

These drafts, you will easily conceive, in addition to the weight of charge daily upon me in this wilderness, must needs involve me in great straits; but these I might now be easily

delivered from, could I have the benefit of the money which was collected for this purpose, in the hands of the Honorable Society in Scotland, viz. about £2500 sterling: but that is diverted at present from my use, as they have determined it shall be disposed of only through the hands, and by the direction of their Boston and New Jersey boards; and so it is turned quite out of my reach.

This I understand by abstracts of letters from Europe, has been effected by private slanders, without the least intimation of so much as a suspicion, of the smallest blame in me, in any respect, from the first to this day.

If I could have the use of that money to pay the past expence of those missions, and the support of these boys, which I take to be the very design of the pious donors, (and which I make no doubt the Hon. Society would readily grant if there was one they could rely upon to give them a true representation of the case) I might at once get clear of the debts. And if these boys and missions might be supported by that money for a few years to come, there is a prospect I may soon effect the plan of supporting the whole by the cultivation of these lands, without such dependence on foreign aid; but I am left at such a time and so involved in debts, that unless God shall mercifully appear, (and in him only do I hope) these boys must be sent home, or suffer here; but this is a backward step, pregnant with very shocking consequences, both to this cause, and to the country, at this distressing day.

I have now with me, boys from all the most respectable tribes in Canada; and this connection with this school with them, and that friendly and continual intercourse between them and us, by means of this school, I esteem to be, under God, the surest bulwarks, these new settlements, and this seminary in particular, can have against the invasion of a northern army of savages, &c. which we are threatened with.*

* Doctor Wheelock, in his letters and printed narratives, uses the phrase Seminary, and sometimes Institution, as comprehensive of the College and School.

For this reason, notwithstanding my present distress, I have sent Mr. Dean† to itinerate as a missionary this spring, among their tribes, to strengthen that friendship, and cultivate that acquaintance, which has lately commenced between us, and to bring more of their children, if he can, with him this spring, to this school; among whom I hope to have the young sachem, who was lately elected and crowned at Cagnawaga, whom his father promised to send to receive an education here.

We understand by missionaries and others, that some of their warriors are in high spirits, to take part in the controversy, on one side or the other; and if they be not secured on this, they likely will on the other side; and then what will be the distress of these infant and unarmed frontiers? And how much of the strength and wealth of the country below us, must be turned this way, to secure us?

Mr. Dean's thorough acquaintance with the language and customs of the Six Nations, (having as you know, been early naturalized and brought up among them) his great interest in their affections, as well as many other singular, natural, and acquired accomplishments, render him, in my opinion, the fittest man I know upon earth, to be employed in the affair; and I make no doubt, could he be properly authorized and encouraged, might be instrumental to attach all the Six Nations, and likely the northern tribes, about Canada, to our interest; so that we should have nothing to fear from their siding in any invasion, that should be made or attempted, against these Colonies. I wish the gentlemen of the Continental Congress could be fully availed of the importance of the things, I now suggest. And I wish, my dear sir, you could, for I know you will, if you can, point out some way for redress of my present necessities. Will it do to send these promising boys home, and take no more from thence, though they are very desirous of coming? And send no more missionaries, though many are

† Now of Deansville, State of New York.

willing to hear them? And thus appear at once to desert and wholly cast them off? This is such a step as appears to me shocking, under our present circumstances, while we have reason to fear it might prove an occasion of inspiring any of their warriors to join against us.

I have sent down to Connecticut, upon the almost hopeless errand, to hire £600 sterling, and propose to mortgage my patrimony, and all my interest there, if required, as security for the use of that money, three or four years, and trust that kind providence, which has hitherto appeared for me, to repay it, rather than to send these boys away. You know what my interest in Connecticut is; and are able to assure any gentleman, that I am able to secure that sum, by my lands and buildings in Windham and Lebanon. If you can find one here, who has that money in bank in England, it may be he would be willing and glad, as affairs are at present, to embrace such an opportunity, to bring the same on this side the water. Or if you could by any means be instrumental to my relief, in that way in which I had reason to expect it, viz. by removing prejudices from the minds of the Honorable Society, that would be much better.

I am so well acquainted with your prudence, and assured of your friendship, that I am not afraid to give you full liberty to use what I write, as you shall judge to be necessary and best. I trust the great importance of the subject will excuse my detaining you so long, and that I need only add that I am, my dear man,

Yours very affectionately,

ELEAZAR WHEELOCK.

To the same.

Dartmouth College, June 16, 1775.

My Dear Sir,

Mr. Storrs, my bookkeeper, designs to set out with the post, and to bespeak your assistance in procuring a small assort-

ment of goods for the supply of the necessities of the Indians and others here. I hope Mr. Henderson will find it in his way to let me have goods reasonably for the £40 sterling draft, I committed to him two years ago, which he is lately advised is accepted by the Society in Scotland. And a mission to Canada, and the support of boys from thence, being now recommended to that Society, by the board in the Jersies, (which was the condition they required) I trust there will be no objection against my future and necessary drafts for that purpose. And I hope that, upon the credit of such a bill, Mr. H. will be willing to advance as many goods as I shall want. And when Mr. S. comes, I hope it will be in your power to exercise your usual benevolence in affording him such advice and assistance, as shall be necessary for one, no more acquainted with such affairs.

The state of the College, at present, is very agreeable; but of this part of the province, it is quite otherwise. There appears to be at and about Coos, a large combination, who, under pretence of defending the cause of liberty, are furiously acting in direct opposition to those who are soberly contending for it. They seem not to be contending for those constitutional rights, which we have quietly enjoyed heretofore; but to break up the very constitution itself, and all the invaluable privileges we have had, and enjoyed under it. Some of them appear to be inspired to a great degree, but not from on high, nor with a spirit that disposes them to an imitation of the meek, patient, and humble Immanuel.

Yesterday, I received letters from London. My friends rejoice in a prospect that overtures are making and will be made from that side, which will restore the peace between us and them. The Lord grant they may be successful!

Give my love to Mr. Frisbie, when you see him.

Accept warmest affection, my dear man, from

Yours most cordially,

ELEAZAR WHEELOCK.

To the same.

Dartmouth College, Aug. 24, 1775.

Rev. and Dear Sir,

Mr. Sherburne writes me, that he cannot attend the approaching commencement, on account of the present state of public affairs; and also, that he thinks Mr. Jeffrey will not attend; and I hear that Brigadier Gilman and Col. Phillips, likely will not come; and if so, we shall have no board, and the consequences, in too many instances to mention, will be sad and trying indeed. Mr. Swetland is gone down to Hebron, on purpose to supply Dr. Pomeroy's pulpit, that he may come without offence to his people. I believe there never was an opportunity here for Trustees to do more good than now. An excellent class to receive the honors of College, who must be sadly disappointed; but that is not all, nor half, nor can I represent the necessity in a just light. Pray be so good as to be an importunate intercessor in the case. I long to see our dear Governor. I never pitied him as I do now. His trials are very many and great.

I am, yours, &c.

ELEAZAR WHEELOCK.

P. S. Just as I had folded this letter, Mr. Dean returned from the Continental Congress; but with nothing very interesting that he may yet publish.

I have the pleasure to receive the fullest assurance of their approbation and well pleasedness with the plan I have been and am still pursuing, and their apprehensions of its great utility to the public cause; which abundantly compensates the slander and virulent threats of all our savage herd.*

I am, yours, &c. E. W.

* Doctor Wheelock was an able and zealous advocate for the liberties of the Colonies; and consequently opposed to the arbitrary and tyrannical acts of the British government. He was equally opposed to the ungovernable fury of mobs. At the commencement of the contention, he had no idea of a separation of the Colonies from Britain; but

The following letter, certifying a gentleman in New Hampshire, of his election to the office of Trustee of the College, is among the last of the writings of Doctor Wheelock.

Dartmouth College, Sept. 11, 1777.

My Dear Sir,

I wrote you a few days ago; but the affair is so important and conveyance so uncertain, that it seems proper that you should be served with a duplicate.

After long deliberation (by the board) you was unanimously chosen to the place and office of Trustee of this College, of which this line is to inform you, and notify you that the board found it necessary to adjourn, and accordingly did adjourn their meeting to the third Wednesday of October next, to meet here, and to pray you not to fail of your attendance thereon. I am yet in a low state, and many ways tried; but God is my helper. Pray for me.

Your constant and cordial Friend,

And humble servant,

ELEAZAR WHEELOCK.

expected, that when the British government should be rightly informed of the disposition of the Colonists, a reconciliation, on liberal and constitutional principles, would take place. As the breach widened, by reiterated acts of oppression on the side of the British, and the bold and persevering spirit of resistance on the side of the Colonies, he saw, with anxiety and grief the approach of the horrors of civil war, and of a total and perpetual separation. Like a generous patriot, he advocated the cause of his country, by letters addressed to influential gentlemen in England, by which he lost the friendship of some, who had been benefactors of his School.

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Errata et adenda.

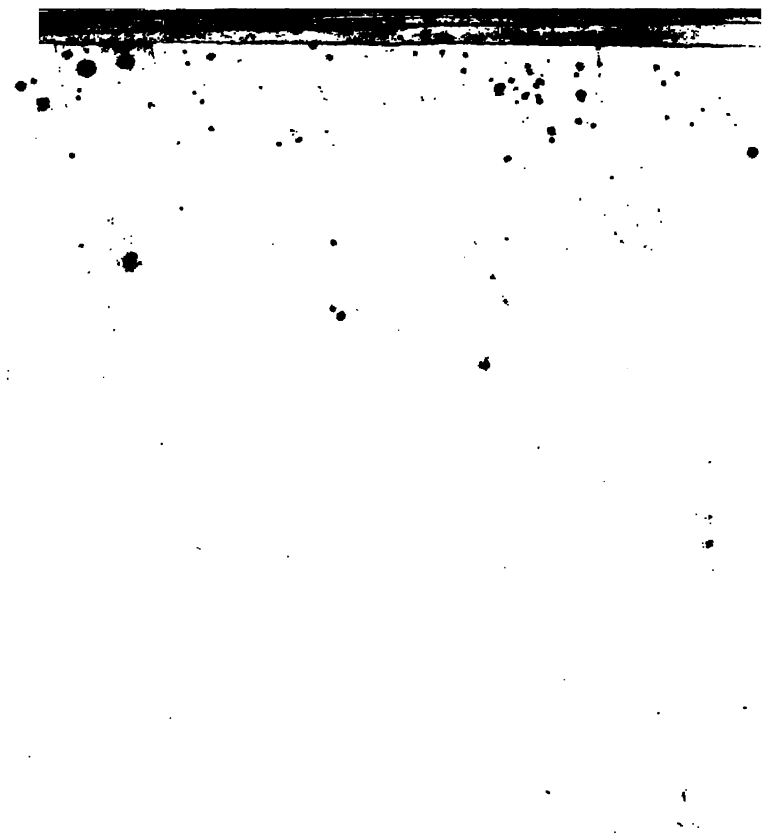
Page 100, 10 lines from the bottom, for *one at Dartmouth*, read *three.*

Page 116, 7 lines from b ttom, between *advanced his*, insert *of.*

Page 137, add. The State of New Hampshire granted in 1807, a tract of good land, six miles square. In 1809, they granted $3450 to erect a building for the medical department.

Page 138, for *other considerable tracts*, read *one hundred acres*—and 7 lines from the bottom, for *four* read *three.*

Page 153, 6 lines from the top, for *third Wednesday*, read *the first Wednesday after the fourth Tuesday.*



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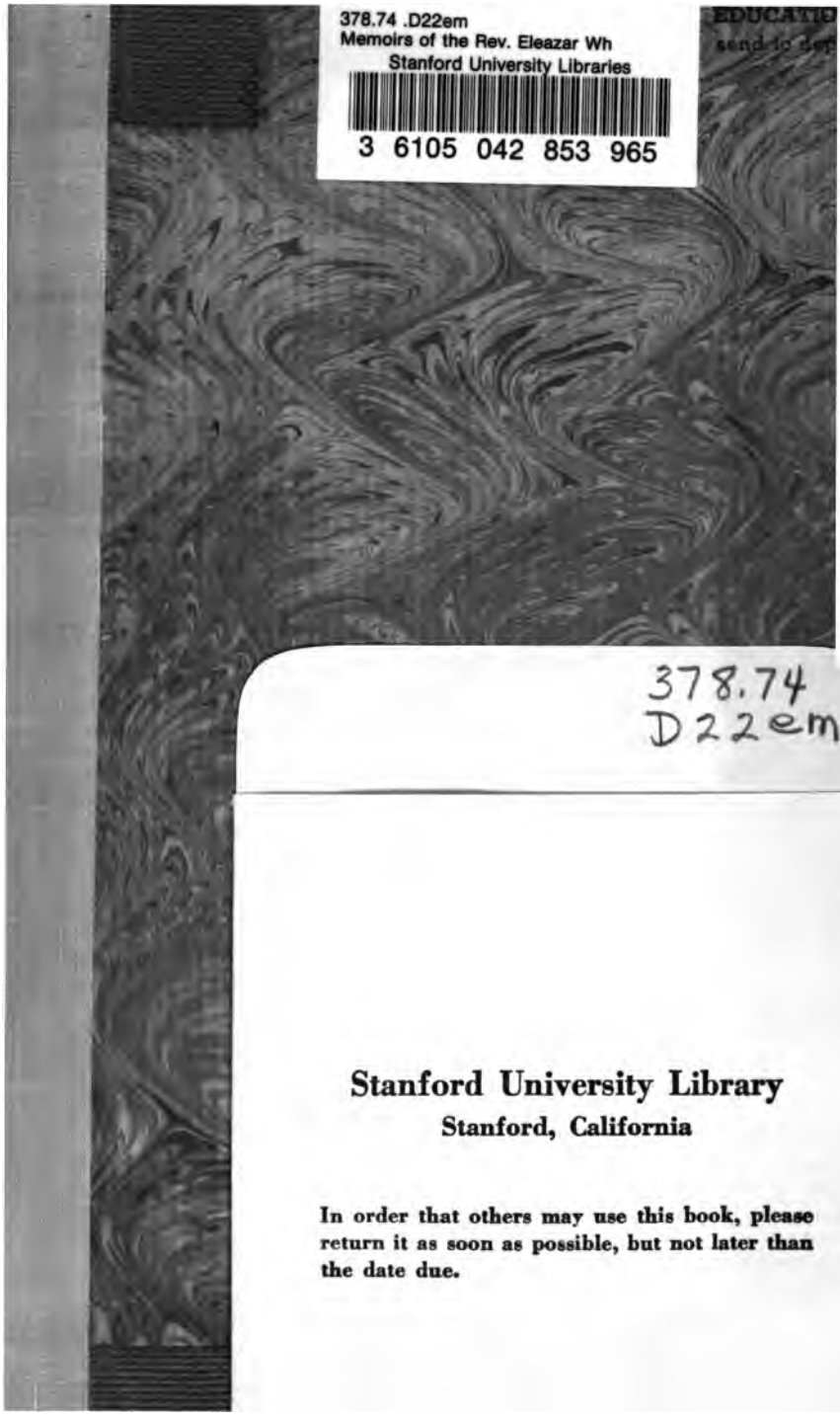
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